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THE CROZER QUARTERLY

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THE FUNCTION OF A THEOLOGICAL COLLEGE[1]

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WHAT I am to say is one man's experience that has passed into conviction. These convictions have formed themselves almost irresistibly from facts thrusting themselves home. They are the result of experiments too, seen or tried, some of which failed, some of which succeeded, partially at least, in helping one to do better work. Therein, mayhap, may be found this paper's only value. It may also be provocative of discussion, for I know that in some things I shall be in conflict with some types of educational theory claiming psychological warrant; but that does not move me; in these days anything may masquerade in the name of psychology. After all the proof of the pudding is in the eating and especially in the after-effects, and not in the recipe. Not a little educational theory looks excellent on paper, and it ought to work out, they say, but it simply does not bring forth good results in a practical world, whatever it may do some day in an ideal one. We must make the best bricks we can, with the clay we have, amid the limitations set us, for the purposes which the churches have in view. Theological colleges are usually the institutions of churches with

[1] Paper read at Conference of North American Theological Colleges and Seminaries.

aims, standards, and traditions which they cherish and seek to advance. Not that these churches are careless of truth, but they want the truth clothed in ways that appeal to them and in forms which they honestly believe make for its preservation. Theological colleges, after all, are practical work-shops, not halls for speculative theory and every passing educational experiment.

On the other hand, I want to protest against the notion that while everywhere else things move forward, or at least round, theological colleges stand still, the homes of the ancient and quaint, the musty and obscurantist, the dogmatic and unscientific. To hear some people speak you would think that theological professors have learned nothing and forgotten nothing from the days of Erasmus until now, that they do little but drink of the numbing waters of dogmatism and sleep the deep slumber of the antiquated. That is not my fear for them nowadays, but rather that they should be the victims of the latest craze and the echo of the theory most loudly trumpeted. The plain truth is, that during the past forty years theological colleges have been transformed, and in many ways, if not always, for the better. While never forgetting that there is a historic faith and a historic church, they, speaking generally, are ready to welcome the march of truth, for their chief business is "to hear the truth and bear the truth and bring the truth to bear on all they are and do," assured that only good can come whate'er the course truth take. But the newest is not necessarily the truest; indeed, much of the deepest wisdom in education, as in other things, is very ancient. The merely up-to-date is usually soon out-of-date. And in theology we are beginning to see that our fathers struggled earnestly to get at truth, however clumsily they sometimes may have expressed it. Of course, theological colleges must change or perish, but let them change with the wise caution that becomes them because of the truth they conserve. With courage and with skill let means be adapted to ends, but the pursuit of

the fashionable and passing is none of their business. Truth seldom goes on the wings of the changeful wind; clouds do, but the mountains stand fast. Theological colleges must stand fast in the liberty with which Christ hath set them free, and also be ready to march with truth wherever the spirit of truth leads. They need have no other concern.

What then is their chief business in which they must be found diligent? As I understand it, it is the instruction and training of men (in some colleges of women too) for the work of the Christian ministry. It is the discipline of Christian personalities to make of them teachers, pastors, and leaders of Christian fellowships, so that in and through them the will of God may be done on earth as it is in heaven. What we seek is not merely instruction, but the disciplined Christian personality efficiently trained for a specific task. Our immediate and direct business is not to train social reformers, or community engineers, or ecclesiastical mechanics, or managers of a city welfare-plant; how much less maids-of-all-work to serve a parish. These occupations may be by-products of a Christian minister's central task and valuable functions in themselves, but are they the specific business of a theological college or seminary? I can conceive of schools for training in such and other necessary social work gathering round a theological college for inspiration; but to expect such a college to do all these things is to divert it from its task and to drive it into sheer futility. One of the challenges to theological colleges is to recall ministers to their distinctive work, for the trouble with the church is not lack of organization or multiplied activities; her weakness is seen in that she is an untaught and uninspired church. She is forgetting the secret and practise of worship, and yet, for her, worship is breathing the tonic air of the hills of God that makes the daily service joyous and effective. She needs more than anything else the strength that comes from the Mount—from being fed on the living word of God—the bread that comes down from Heaven.

Our chief aim must be to give to the Church a teaching and inspiring ministry. It is the greatest of all tasks, yielding the power that must be behind all other effective social and human ministries. What is most needed today, is that our vast and complex ecclesiastical, social, and philanthropic machinery should be kept effectively linked to the power-house of faith. "Hitch your wagon to a star," said Emerson; the distinctive thing in Christianity is that it brings the star to the wagon, and it is the chief business of Christian ministers to teach men so. To put it in another way: Our civilization has tried to mount on wings, for it has many aspirations to fly; but it has come down with a bump, because its spiritual power has run out; its tanks are empty, and it is the business of the Christian church to fill them and to keep them full, and of ministers to teach the church how to do it. To me, therefore, the distinctive work of a theological college is plain, and it fails the church and the world when it turns aside to other and easier tasks. Its whole business is to instruct and inspire men to teach others how to live together as the children of God. Other amazing achievements in air and on sea and land, in dazzling succession, are daily written down to men's credit, but the secret of living together as brethren still baffles them. And academic sociologies so far have not discovered the secret. That secret is found through the Divine Society, the Christian church, which maintains theological colleges to train teachers to unfold the secret and to quicken men to put its truth to work in daily life. Such, it seems to me, is preeminently our task.

But on the threshold of this high enterprise we are confronted with what is the hardest part of it, the nurture of our students in the admonition of the Lord, the culture of their personalities in the devout life, in a piety objective, sane, bracingly healthy. I have never spoken to a college principal who was not deeply concerned about that, with some sense of failure in his own method and eagerness to learn if there was a more excellent way. It is the deep sense men have that disciplined

personality, needful everywhere, is imperatively necessary in the Christian ministry. "Take heed to thyself," says the Epistle, before it says anything about the teaching.

How to keep a spiritual atmosphere in divinity halls and a tonic air in theological classrooms is the challenge that comes daily to theological professors. How, not only to talk learnedly about God, but to deepen the reality of God and fellowship with Him through the Spirit of Christ—"aye; there's the rub" —the one thing needful without which all other instruction, however valuable, fails our chief purpose. There sometimes seems to be something in academic life—in its analytic and historical methods, its critical handling of truth, its necessary readjustment and destruction of positions, ideas, and prejudices which have built themselves round young religious life, its, mayhap, too easy familiarity with sacred things—that chills the devotional fervor and leaves life drifting without the compass of an intelligent creed, or the rudder of conviction. Many a student who has come to us with a glow of enthusiasm has to fight for his soul's true life in a divinity hall. Theological students have the ordinary human temptations and difficulties, for gentlemen in theological seminaries "are not exactly plaster saints"; in addition there are those temptations peculiar to their calling and training, and these have their own grim reality. How to make our students more than conquerors through Christ that loved them, and keep them eager with a full measure of devotion in his service, is our abiding problem, for we may take it as a certainty that men do not fail in the ministry for lack of Biblical criticism or correct homiletic method; they fail in the citadel of the soul, when the fires of the faith have burned low or gone out.

Moreover, do we not sometimes make this work all the harder by the academic zeal and intellectual dexterity with which we try to defend the faith? I sometimes think that the faithlessness of the faithful can be nowhere better seen than in some theological classrooms. But, brethren, as a distin-

guished teacher in this seminary said: "Christianity of the Lord Jesus Christ is a fire which He came to kindle. You and I are not like a group of men upon a lonely moor kneeling down to prevent a little spot being blown out by the great winds of the world, although to listen to some people you would think that we were. The Christian church is not nervously engaged in trying to prevent the extinction of Christianity from the universe. What you and I have to do is to keep in touch with the fire. The fire will always burn; the question is whether it will burn in our lives, whether it has material to use in our devotion, thought and perseverance that will enable God to do the work of lightening and warming our age. That is the problem for our service, and that is where we are to learn again the great truth that the Christian religion, Christian service, implies a first-hand acquaintance with God."

But granted that the church has been able to send us material of a fair quality, spiritually and intellectually, to be trained for her ministry—surely a part of her chief business—and granted that the theological colleges have succeeded, in a measure at least, in generating a climate in which young personality can grow and be disciplined to high emprise and the finest issues of Christian living, the question arises—what next?

Most of us, I think, are agreed that the best training for a theological course is found in a sound university arts' course. It means in the end a seven- or an eight-years' training—a large slice out of a man's life, but the Christian ministry has a right to the best in men and time, and it ought to aim again at being what it once was—the best educated for its task of all the learned professions, if for a moment I may so class it.

But what mean we by a university course with the ministry in view? Are we thinking first of subjects or of men, of teaching students, or of instruction in curricula? These latter can be important enough in their own place, but they are the second, not the first. In a university, which ought to be much

more than a vocational school, manhood broadly-trained, largely quickened, and generously fertilized must be the aim; the mind behind all examination attainments is what matters, for it is true, lamentably true, that we may have academic attainments without intelligence. A high-brow is a man buried beneath the green wood of learning, but without the necessary intelligence to set it on fire. There are not a few of them about. But it is disciplined intelligence that is required in the ministry—the power to see and to think, to think keenly, deeply, and justly, to judge wisely, and to act fearlessly and generously as becomes leaders of their fellow men.

It has been well said: "that universities are schools of education and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the student or in the mere opportunities for research afforded to the faculty . . ; the justification for a university is that it preserves the connection between knowledge and the zest for life, by uniting young and old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform to society." The use of information to feed, strengthen, and discipline creative imagination in youth—such is the work of a university when it knows its business; such certainly is the training we need for the Christian ministry. Dr. Henry Van Dyke has aptly put it in another way. He has described three ideals in education. First, the "decorative ideal," which regards education as an adornment appended to a man's personal life. Second, the "marketable ideal," which thinks of education as a means of making a living and not making a life. The third and true ideal is the "creative ideal," in which the purpose of education is to create an enlarged capacity for real life, for a larger, freer and finer life. And the third ideal is what we want kept before students in Arts with hearts set on the Christian ministry.

There are some who would say that given the right aims

and climate, it matters little what the subjects of instruction are. But with a measure of truth, that is an example of the fallacy of revolt. Where practised, it has produced the freakish in education. We cannot but be grateful that this cafeteria conception of education has passed, or is quickly passing. It stood for little but electives and options; choose what you like, pick up credits where you can, let nutrition care for itself, and live ever afterwards an undisciplined and starved intellectual life. We certainly do not want anything like it in a university course aiming at the ministry. There are certain prerequisites which, taken in a wise order, build up foundations for a strong theological course, and attempts at substitutes for them always leave something to be desired. Experience has proved that for effective usefulness in the ministry there is nothing better than a broad training; in language, to give accuracy and warmth; in literature, to enrich and discipline imagination and give power of expression; in science, to train the reason and instruct in intellectual method; in history, to give larger and true perspectives, and in philosophy, to supply a theory of knowledge and standards of value. Further, too early specialization is to be discouraged. A certain zeal for honor courses, which are not honor courses, or something added to the ordinary basic course, but only early specializing in one or more subjects, has been working harm with promising men. Especially is it so where certain somewhat undetermined and inclusive subjects, like sociology, are chosen. Moreover, the keen competition of departments to gather in the best students increases the harm. It was with hope and pleasure that I heard the Dean of Arts in McGill University declare the other day that the facts proved that the ordinary degree course was producing the best men, and that there was no Arts degree so much worth as an educational badge as a first class in that course. Our experience at the Divinity Hall, Montreal, corroborates his judgment. Let what can be added by way of "honors and specializing" if time can be had, but give us first

the broadly trained rather than the narrowly trained man. In other words give us students who have been taught, men who have been disciplined, rather than one or two subjects that have been crammed for so called honors' degrees. Turrets and pinnacles are safest when they rest on strong foundations.

In all this I am not unmindful that I am in conflict with certain psychological and educational theories that stress the importance of training along the lines of special interests and choices. Theoretically these tell us what the product should be. It all seems so reasonable, but somehow it does not work out successfully, and we have to deal with things as they are and with fruits as produced. It may be theoretically all right to let the young colts feed where they choose and career among the lush pastures as they think best, but meanwhile the useful plough stands in the furrow waiting for disciplined and steady power. But usefulness is the rent that every one must pay for room to live in this world. Preeminently so it is true of the Christian minister.

Recently I read Boyd Barrett's book on the training of a Jesuit. For its purpose what a discipline that is! That purpose we may regard as utterly mistaken, even as vicious—an ugly perversion of human nature and a caricature of Christianity, the central truth of which—the Incarnation—stands among other things for the sacredness of the body and not for its daily torture and degradation. But Loyola knew what he wanted, and in the Jesuit Order set himself to get it through one of the most startling disciplines the world knows. With entirely different aims and purposes, may not Protestantism learn from it how to be efficient in its training of men for the work to be done? That in my judgment means a wisely chosen and carefully built course of training beginning with the University.

After the University comes the vocational school, or seminary, with its distinctively theological training; and here I would plead for the continuance of the policy and methods that aim at the disciplined man rather than the teaching of subjects.

The subjects to be taught hardly need to be chosen; they assert themselves. They are "Biblical Science"—to use Professor Peake's comprehensive and happily chosen phrase—Ecclesiastical History, Systematic Theology, Practical Theology. However we may build up a Theological Encyclopædia, within each of these departments there is rich variety; but, whatever may be the trimmings, these are the material for the garment. Moreover, they follow the type of training already advocated in the University—the languages of two great literatures, at least one of them—New Testament Greek; history with its perspectives and long views; philosophy with its values, its ordered knowledge, and its grasp of reality; vocational training with knowledge and discipline turned to usefulness in the practical service of Christ's Church.

It will be readily granted that whatever more a Christian minister may be, he should be expert in the Scriptures and deeply taught in Christian Theology. He ought to know the things he is set to teach and the ways of the human soul to which he is to teach them. Through vital experience of the truth he declares, he must find his way to the heart of others to move them to spiritual levels of life. And there is no royal road to that, except by being master of the subjects in hand and of the best methods of inspiring men and women by means of them. All of which doubtless, is common and non-debatable ground with most of us.

But now we may come to matters of controversy. What about Practical Theology? On this side of the Atlantic there is a great demand for it. Its content is constantly being enlarged and the things expected of it multiplied. In nearly all its sections it has also of late years become more scientific in its methods. But can the theological college make men experts in all branches of Christian service demanded of the church by a social order that is yearly becoming more complex? Is it wise to attempt it? Cannot broadly trained men be trusted to master most of these things through daily experience and the

use of a few books? Are we not in our colleges trying to do from without, and in mechanical ways, what can be done only from within by the inspirations and duties of daily life? Is there not too much fuss made about practical training, and time spent on it in College that might well be better given to graver and deeper matters?

Take Homiletics for example. One rejoices that the teaching of Homiletics has taken strides in getting down to psychological facts and truths and to sound pedagogical principles. But here, after all, are we not in danger of becoming the slaves of elaborate and futile technicians? Is not spontaneity the mark of all good preaching? Is not the main thing to have something to say and to say it simply and directly? Is not the clamor about "getting it over" by training in types of psychology and elaborate technique of public speaking a policy to which notional outsiders have driven us? What is the use of elaborately "getting over" nothing? We do not want preachers after the manner of many golfers who know all the rules of the game and all the theories professionals teach, but cannot hit a straight ball or even hit a ball at all. What preachers so futile as those that bear all the hall-marks of the seminary and yet get nowhere? With a few sound principles of exegesis and of logical construction and some training in articulation, have we not the sum of the matter? Is not the best training in Homiletics got by thoughtfully listening to good preaching? Are not the most useful lectures on Homiletics those on the history of preaching or on great preachers? Would it not be a gain to religion in general, and preaching in particular, if theological students were silenced in public until they had something vital to say? Merely "yapping" about religion is not preaching. I confess that I have admiration for the Scot's tradition of discouraging students from preaching until their final year in theology, for the more I see of regular week-end preaching (often even by Arts students) and of students trying to be ministers and theological students

at the same time, as so many in Canada try to be, the more convinced I am that it is all wrong, and that we are destroying preaching and preachers in the making. In the training for no other profession do they permit the uninstructed amateur to practise. Evidently souls (certainly not bodies) can be presumptuously trifled with by the uninstructed and unskilled.

Of course, I am not unmindful that the elementary schools do the work of teaching the English language so badly, and that even universities are so careless about it, that in divinity halls much time has to be spent on grammar, articulation, and pronunciation, nor do I forget that the present necessities of the churches demand the services of youths if they can talk at all. Moreover, economic stringency requires that they do talk. They educate themselves by far too much premature preaching. But it is getting us nowhere. It will continue, I suppose, until Christians take the Christian church as seriously as they take motoring and golf. And I say all this after having tried diligently to be a teacher of Systematic Theology and Homiletics for twenty-six years.

There is one aspect of Practical Theology which may require serious attention and adjustment. It is Pastoral Theology. The whole trend and complexity of modern life is making this side of a minister's life increasingly difficult. He used to shepherd families; the rush in our living today makes it hard for him to shepherd even single sheep. Even the country minister complains of lack of opportunity to meet with his people quietly and usefully. By the free use of the telephone he tries to keep in touch with them and to show his interest in them, but the deeper side of a pastor's work is becoming well-nigh impossible. Social visiting may have its place, but it requires an alert and skilled man to use it for the high office of shepherding the flock. So difficult has the work become that many ministers declare that the greater part of general pastoral visitation is a waste of strength and time. But can the human touch warm and solicitous for the good of another ever be

wasted? There is certainly much complaint that pastoral work is falling into abeyance. "We have a preacher, not a minister," say many.

Now it was an axiom with the great Thomas Chalmers that "a house-going preacher makes a church-going people." It used to be so; I wonder if it can be proved that it is so still? One thing is plain today, that of all the forms of evangelism now being tried, no one is so fruitful and permanently successful as personal evangelism by ministers and church-members in a given church area. Human hearts still respond to personal interest and the Divine-human touch. However the work is to be done, it is plain that there will always be a great place for the diligent pastor of the flock. Nothing else, not even an elaborate office system of cards and filing, however useful for its own purpose, can take his place. Here again are we not in danger of permitting the ecclesiastical mechanics and office technicians to destroy the one thing needful—the interpenetration by one life of the lives of others? What shall it profit a minister if he shall gain elaborate office efficiency and lose the soul of the pastorate? To be a skilled office-manager is one thing; to be a shepherd of God's flock is quite another. And I mean a shepherd and not merely a restless, hustling sheep-dog. May it not be one of the special functions of a theological college today to recall ministers from many activities that consume time and strength to the high task of a cure of souls?

It seems to me that this whole field requires much thinking out by those who would guide students. So much of the guidance that met the needs of yesterday is of little avail today, alike for city and country parishes. Mayhap only by pooling the experience of successful pastors in conferences with students, may the theological college be able to help in any real way. Supervised field work may also bring its own reward. One thing is clear, this challenge of the pastorate offers an open door to the broadly trained, resourceful, adaptable man; but the whole situation is so complex and so changing that no book

axioms or rule-of-thumb methods can be of use. Only widely informed, resourceful men can meet it.

Is it possible that the principles that underlie the rapidly growing science of mental therapathy may have to be made part of an effective course in Pastoral Theology? I do not mean that pastors should set up as psychiatrists, for that would mean another training not within their reach, but are there no highways of knowledge there, which, carefully taught, would help the pastor to avoid mistakes and render more effective service to troubled souls? Certainly when I first read Hadfield's *Psychology and Morals,* and other sane books on that subject, I wished that when I was a young minister in two heavy pastorates I had known the principles that underlie them. Further, who can but be interested in the skilful use to which the Roman Church is putting Modern Psychology in underpinning her practise of the confessional, and in making even more effective the practical use of her Moral Theology? Even her popular pamphlets, to be had at her doors, reveal how alert she is in laying hold of whatever may serve her purposes in strengthening her hold on her people. I sometimes think that she has already done a day's work in these and other things before the Protestant churches have awaked in the morning. However that may be, I am convinced that the whole field of Pastoral Theology requires to be resurveyed by the theological colleges, and methods remodeled and a new literature produced to meet the needs of tomorrow. They will have to go deeper than the advice of one good man to his young brethren and give scientific reasons for the things they enjoin. In short, do we not need a Moral Theology and some skill in its practise?

One other subject demands notice. What about Religious Education? How are we to define it? Where are we to place it in a theological curriculum? In so far as it has to do with the right training of children and youth in the Christian religion, importance must be given to it. After worship the teaching of its young in the best way is surely a church's first duty.

It must strive to be a true mother with the solicitude of a mother's heart. And ministers must be trained to understand and give leadership in such vitally important work. "Lovest thou me? Feed my lambs" must be a divine commission holding the heart of every true minister of Christ. In all that, there can be no ground for difference of opinion.

When what is now called Religious Education first appeared among us, it came as a Methodology, as Religious Pedagogy, and found its place as a subject in Practical Theology. I have noticed that certain seminaries have recently resolved that so it shall be placed in their curriculum. By that, they evidently mean that for them Religious Education stands for the teaching of the historic Christian faith, as their communions understand it, by the best educational methods to their own young people. So far, so good, for that presents no difficulty in a theological college. It is an effort to put into practise the best pædeutic, to bring up a child in a way true to its nature so that when it is old it may not depart from it. That can only be welcomed with joy by us all.

But today Religious Education claims a far wider function, and seeks to fill out its spacious name by dealing with the whole fields of religion and of education. It is religion, biology, theology, psychology, and pædeutics all in one. Indeed, nothing that touches human life seems to be foreign to it. It preempts for itself as part of its territory the whole Biblical, theological, and educational fields, and with a vast literature of a kind, and a terminology that is at least wonderfully made, and many changes in positions and of theories that keep those in pursuit breathless, it not only invades but threatens to usurp the ancient dominion of theological training. It can be summary in its methods as it is ambitious in its schemes. It dismisses with a wave of the hand much that has hitherto been held sacred in the Christian faith and important in theological education. Like Cromwell in Ireland, its policy is "thorough," so that many not reactionary people are wondering where it is heading and

what the issues are to be. Some of its devotees would boldly say, "A new religion, a better, modernly made Christianity, indeed, a conquering Christianity, because scientifically grounded and scientifically taught." It is a great claim. But I have a suspicion that the historic faith will survive after many of its theories are forgotten; and I sometimes wish that some Religious Educationalists knew intelligently the theology which they so vociferously denounce.

And yet some of these efforts at a new religion cannot fail to cause heart-searching in theological colleges, for the positions still taken in a sane theology are often boldly contrasted with those held by Religious Education to the detriment of the former. In some phases, Religious Education is developing a theology all its own, in others, it eschews theology altogether. Here, for example, is a description in an "advanced" journal of some aspects of the recent annual conference gathered in its name on American soil:

> The five hundred leaders present brought five hundred different definitions of religion and five hundred conceptions of science. One man, with a great mass of wiry hair, evidently a most militant saint, insisted upon testifying for his "Lord and Saviour, Jesus Christ, the lily of the valley and bright and morning star," quoting interminably and indiscriminately from the Old and New Testaments. A lady rose in season and out of season in an effort to demonstrate what to her seemed self-evident, that "God is a proton." It is to be said in frankness that probably every attendant went away with his religious definitions and his scientific conceptions quite unchanged.
>
> How many participants of historic theology were present I do not know, but apparently the number was very small. Probably the ordinary Fundamentalist is not attracted to an organization that invites to membership not only the Universalist, but the Unitarian and even the Jew. There may have been more present than we thought, but, if so, they must have been shocked into indignant silence.
>
> The radical group was large and proud and aggressive. Its members almost monopolized debate and gloried in doubts and denials. They seemed to take vast satisfaction in declaring, as though they had thrown off some dreadful incubus, that *of course* they no longer believed in any

entity that they could call God, that *of course* they accepted none of the legends about the peasant of Galilee, that *of course* they had abandoned the custom of prayer. They greatly admired Professor James H. Leuba, psychologist from Bryn Mawr, who holds that any social relations with the Deity are impossible and that any prayer except "the prayer of effort" is folly, but they far outdistanced him in their negations. It became apparent that the type of thought that Unitarians call "Humanism" is widely prevalent in supposedly Evangelical churches. A statement that seemed to win approval was made by a gentleman who said that it was ridiculous to teach little children about "the loving care of a heavenly Father," inasmuch as no person of intelligence could find in the universe evidence of either care or Deity.

It was a "high-brow" convention, composed of those who were intellectually eminent, those who thought they were intellectually eminent, and those who wished they were intellectually eminent. Probably nine-tenths of the members had earned degrees from the great universities. Was there some tendency to depend on education rather than original thought? Yes. Was there some temptation to befog expression by the multiplication of polysyllables? Yes. Yet a little technical language did no harm, and I was pleased to learn at the final conference the exact relation between specificity of conduct and specificity of ethical attitude.

So much for the writer in that journal.

I notice also that so sane a theologian as Dr. Adams Brown valiantly did his best for a theology hitherto considered Christian, and was not without some support in what seemed a menagerie of religious and irreligious opinions. But surely the movement is in some danger of running wild, and the theological colleges, with a specific work to do, must seriously consider their relation to it. On the one hand they cannot but welcome a sound pedagogy; they must be open-minded to any wisdom in theology that comes from those who train children in the faith of Christ, for in such blessed work great visions of the Father may be had; but on the other hand they assuredly have a duty to ask, What after all is Religious Education? What grounds has it for its claims and pretensions? What place is it to occupy in their midst? Let us take what is sound and helpful in it, in the hope that all our students may benefit

from it and that some of them may give themselves to it as their life task, for the Christian faith has never yet been so taught to the children of our churches and of the world that we can afford to neglect one streak of light or any method that will advance Christ's reign in our midst. In my judgment, however, it can never take the place of a sound seminary training for ministers. It may be a useful part of it to be welcomed at its true value. But that differs somewhat from its not altogether modest claims.

So we come back to the old position—God makes ministers, colleges can only train them. The risen Lord gives them to his church as his best gifts. It is the specific business of the theological college to lead forth into strength and to discipline into usefulness the gifts that Christ has given and the church has nourished. Its concern is with the whole man, preeminently the man in his spiritual activities. Here it abides forever true, that a man's work can never be better than the man himself. The church needs prophets, teachers, fearless leaders in things of the Spirit, who are ready to turn from all other forms of service where results are more quickly had, and give themselves to the high and hard task of working patiently with God to lead men and nations to the uplands of life. Colleges can help to provide them only by stirring and nourishing in men the divine chivalries and by teaching them how to confront the world with Christ and justify his way with men. Academic achievement is now invaluable, but more is necessary; a knowledge of varied technique is useful, but it is futile without wealth from the deep mines of God. High intelligence is imperative, but it is not the one thing needful. Only by living in the climate of the Spirit can prophets be reared.

WHAT THE CHURCH DOES

By ALLAN HOBEN
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Sociology pays little attention to the church as a contemporary group affecting the social order. Occasionally a statistical display appears to tell the story of growth or decline and to delude the faithful into believing that a reliable measurement of strength has been taken. More often the historian, the playwright, and the novelist exploit the obstinacy of the church in the face of scientific discovery or changing morals, her hypocrisy and smugness in dealing with cardinal issues, and her dead set against progress in general. Even some social workers are toplofty toward the religious group and sublimely indifferent to the possibility that both the altruism and the resources supporting their worthy and highly specialized service may come from the old farm which their urbanity disdains.

For the sake of clarity and truth let it be granted that ecclesiasticism has made grave mistakes and has sinned after the fashion of the age and society in which the religious group has found itself; or, to go further, admit that the religion of the spirit has always suffered through organization and has always been disfigured by schemes of promotion. The religious organization, whether defined in transcendental terms or in democratic jargon has been conservative as compared with its most highly energized members, and, like society itself, has been intolerant of varying type. It has been the champion of the average and of the status quo. Therefore, by some very illogical process, radicals denounce religion as "the opiate of the masses." What is condemned seems to be not religion in the individual soul but a corporate something which as such may have no soul. In dealing with the social function of the group of religious souls, it may be found, perchance, that it carries not opium but oxygen.

The tragedy of the church's opposition to progress is part and parcel of an atonement inherent in human progress. At any given stage social process is negotiated on the basis of accepted mores, values, standards. These regulations of society gathered out of survival struggle and confirmed by long experience are given maximum authority through the religious group when it enshrines and proclaims them as the edicts of God. Sentiment crystallizes about this *modus operandi* that has worked, that still works with the majority and that therefore by easy inference is regarded as permanent. But this same living group which carries from generation to generation the tradition, teaching, prophecy, and charisma from the earlier fountain sources of the faith envelops in its warmth and nurture unfolding souls. From time to time some primary soul thus cherished breaks through routine to clearer religious insight, to a more profound interpretation of the accepted sources, a more pertinent application to contemporary life.

This is the pivotal point of progress, the hour in which the elect child of faith postulates something better than the accepted good. The struggle is always more bitter than that between the patently bad and the conventionally good; for, in addition to the group's rabid fear of divergent type, there is present an implicit threat against the established authority, which stabilizes the mass, and a veiled insult to the leaders of prevailing religious practise. Such leaders acting in custodial capacity and possibly with some concern also for professional status feel bound to overthrow the upstart " better " by the full impact of the approved " good." There soon emerges from under the heavy hand of authority the elect child of faith, the suffering servant of God, the lone prophet, the potential martyr who by the very loss of human understanding and approval rests his cause more splendidly in God, asks nothing of the world and has sure glimpses of an unknown grave outside the promised land or of a cross on a bleak and lonely hill.

In this perennial tragedy, this price of progress, there are

those who curse the church for being blind, vindictive, and cruel. They cannot see it as did One who closed the most awful drama of this sort with "Father, forgive them, they know not what they do." For under the grim conditions of any human advance it may be quite necessary that the good should fight the better until moral supremacy is proven and defined. In due time the gathering of converts to the new standard and the improved perspective of decades and centuries may cause the religious group to honor those pioneers who pressed a little closer to the mystery in which we live marking with blood the trail of a higher righteousness. So much for the rôle of the church in crises that mark new ethical levels: she usually produces and persecutes the leader, repents at leisure and in due course broadens her boundaries.

But there are pleasanter phases of the work of the religious group in making and preserving a social order worthy of humanity. Inherent in the life process are the biological facts of birth, eating, mating, and death, and the level upon which these experiences run demarks man's world from that of the lower creation. These common human experiences have always enlisted the attention of the church and have called forth interpretations that have hallowed them and have imparted poetry, beauty, tenderness, and meaning befitting the human spirit. The crude facts have been so treated as to give them deep social worth in terms of common and inevitable experience and to add also a further spiritual value as relating human life to God. Thus parturition means an advent placing God's most precious and ennobling gift in human hands and making Bethlehem the perennial shrine of birth and infancy.

So of the common meal for which the religious group reverently thanks the great Provider who in so many ways, including the toil of others, binds his children to one another and to Him. Marriage, which is anything more than a selfish civil contract, also receives refinement and permanency as a religious sacrament involving the spiritual union of God's chil-

dren by vows that hold for better, for worse; while death and the grave have lifted over them the shining hope of immortality. The decorum and poetry thus added to the social order and the outreach of experience toward the Infinite are the contribution of the religious group. In a world where power is stepping down to death and inertia the church proclaims man to be cosmic in origin and destiny.

Suppose one turns to such an ordinary social good as acquaintance, friendliness, and kindness. After all is there any social center in American society with a larger voluntary attendance or a more unassuming friendliness than that of the church? Thousands upon thousands of people without courage, taste, or means for invading elect circles assemble in friendly concourse week by week. Their unfeigned interest in one another, evident in kindly inquiry and response about the most common concerns of health and children, crops and weather, journeyings and homecomings, is a social good in itself, an insurance against the bleakness and bitterness of isolated lives. And in the conquest of the land from coast to interior and from east to west the most characteristic group has been the church of some sort giving social coherence, comfort, and moral stamina to new settlements; her outriders far ahead of the schools and her lean, impoverished ministers helping to make a nation that should be strong in righteousness.

It is reasonable to suppose that the fundamental philosophy of a people profoundly affects the social order, that the primary tenets of Russians, Scotchmen, or East Indians find expression in distinctive social structure and process, determine group judgment as to good or bad behavior, and, when generally held, unify and strengthen collective effort. Now in striking a common denominator for the social message of the church of all kinds and in all times and in leaving out of this account all that is speculative or transcendental, however important such quests and beliefs may be, one finds certain simple postulates so universal in use as to constitute a truly catholic gospel for society.

Religious groups are one in proclaiming everywhere that love is better than hate, that it is more potent socially and is the way of salvation for society and for its component units. The earliest Christian group made this demonstration in the Roman world. Another world-wide or catholic element of faith socially considered is the proposition that trust is better than suspicion, that it will operate to secure finer ends in human relations and that it will evoke virtue and brotherhood. A third credo of the church universal is to the effect that service is better than greed, that the real measure of life is not goods acquired for self but good mediated to others. One wonders whether the ordinary, prosperous citizen living so bountifully in and upon a society constantly leavened by this deep indoctrination from the religious group quite realizes what forces are keeping the jungle in check.

Then there is the entire task of formal religious education which, in the absence of a State Church in the United States and because of constitutional restrictions excluding religious instruction from public schools, falls wholly upon the church. This obligation has not been fully accepted or adequately performed by organized religion, but it is being attempted in good spirit and is saving some portion of the nation's children from total religious illiteracy. Whatever may be said of the weakness and variableness of the instruction as given by a great army of volunteers it must be confessed that in the total effort a great service is being nobly rendered.

Beyond this, and possibly more significant in the long run, is the inducing of attitudes of reverence and devoutness through common worship which, in so far as children are concerned, guarantees some filial feeling toward the Infinite, some mystic bond with the past, with parents and other adults, and with the unseen; some toning of the life against cheapness and conceit; and which, along with the sermon, constitutes the greatest school for adults to be found in the nation. If it is granted that such experience is valuable for social decorum

and for the refinement of a democracy tending otherwise toward bad manners, flippancy, and materialism, where but to the church can one look for succor?

From the chastening of war and in dread of its repetition many attempts are being made to create and foster international thinking and to express good-will from people to people. Ambassadors and consuls play their cautious parts largely at the beck and call of business advantage operating through governments. But when the verbiage of diplomatic oratory is boiled down the international pot is often found to be empty. On the other hand, discarding the superior assumptions of a certain percentage of missionaries who were never converted from provincialism, there issues from the church a unique band of the ambassadors of peace crossing many a national and racial barrier, not in pursuit of business, gain, or advantage, but for the sole purpose of conveying to distant peoples good-will and hope, healing and education, understanding and the sharing of the things of the spirit.

The fact that the national ambition of the strong and the cupidity of trade have selfishly exploited missionary achievement does not dim the adventure itself or soil the motives of those who, in order to demonstrate freely the world-wide spirit of religion and to prevent strife between nations, are now asking the personal privilege of complete political identification with " foreigners " so as to share and share alike. If in the far future human brotherhood should become more than a mere dream and the human family should be conceived and organized in planetary terms rather than by seas and mountains and parallels of latitude and longitude, perhaps the foray of unselfishness, the extreme political idealism that has emerged in missions might be reviewed and evaluated as social pioneering of the first order.

But to return to a domestic problem, to the wastage and danger produced by the antisocial and by those who have made a mess of life, we find an amazing realm of internal conflict,

disordered personalities, misery, loss, and failure. In this field the help of social workers using case studies, psychopathic clinics, improved penology, probation, and parole is certainly of great value. But the evidence of lives reconstructed by religion is impressive. The appeal and surrender to a power outside the self, making for righteousness, integration, harmony, rebirth, and earnest altruism constitutes a marvelous record in the achievements of the religious group. No fair reading of the facts can avoid the conclusion that religion has been mightily effective in reaching the profoundest springs of action and in imparting divine energy for the recovery of virtue and for the service of mankind. Only a pallid intellectualism, third party to the struggle of life, could fail to feel in this the Almighty God lifting at the bottom of things.

Not to elaborate on what the religious group has done to enrich society by fostering higher learning, evoking and enriching art, lifting architecture into the realm of crystallized worship and music into a spiritual experience, we turn to the present acute problem of creating and maintaining some authority whereby a social order may be preserved. That external and traditional forms of authority have given way before the onslaught of individualism, psychological determinism, and the demand for immediate, sensuous pleasures, as being natural, seems clear enough; while the advocates of this freedom seem rather unconscious of the price paid in realizing the present social order which they exploit.

Perhaps it is particularly true that the assumptions, familiarities, and rapid political dethronements of democracy imperil such social control as is necessary for collective living. At any rate, post-war society is skeptical of landmarks and dignitaries, lighthouses and laws and all regulations dictated by the outworn past. At the same time the instruments by which we may wreck this civilization have been wonderfully multiplied and refined. Where in such reckless emancipation can authority be relocated and actually exercised?

Would it be too much to claim that some relief is found in the church and in the following manner? Grant that external authority is shaken but grant also that the moral imperative operates primarily from within. Some sense of right and wrong is present in rational beings. This sense, feeling, or judgment is educable. Beginning with early childhood the mind can be sensitized to certain standards. Suppose then that a friendly group, permeated by love, presents to the growing mind such a set of ethics as that uttered and exemplified by the founder of Christianity. The normal outcome is " I ought to do this " or " I ought not to do that." A large degree of automatic regulation follows and the inward, living code thus acquired holds no threat against the welfare of others but is in common practise both a strong monitor for personal righteousness and an effective urge toward the common good.

How much is being done for society in this way cannot be measured, but it is cheap to dismiss the church with flippant criticism of some of her ignorant leaders, or by the truthful and more bitter charge that she too has followed the gods of war when all society was mad, or that hypocrites impose upon her or that she has sold out to Mammon and that her ministry, being owned, cannot speak the truth. What better hope of getting utterance for the truth as between capital and labor, nation and nation; where can society more likely find what she most needs—a referee standing free to convict and to restore? Disaster for rulers and for people is certain when prophecy is throttled. To be sure, the church as a whole is all too timid, but within her fold there appears from time to time, and there will continue to appear, the living flame that lights the way by self-sacrifice; while for the rank and file there is refuge from life's blank futility now accentuated in America by prosperous times, things aplenty and meaningless haste. There is a sanctuary in our midst whose deep worth, but half appreciated, filters into our common life as the music of chimes above the roaring street.

THE CURRICULUM OF RELIGIOUS EDUCATION

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THE Sunday school is a comparatively new organization when we fit it into its niche in church history. The "Church School" idea is of far more recent origin; and the term "religious education" is still a novelty in great areas of our present-day church life. The very sound of it raises a question-mark with many. These terms making their advent one after the other, may be considered mile-stones in the progress of moral and religious instruction during the past few decades.

One hundred years ago there were very few Sunday schools in America. Here and there venturesome church workers with the spirit of a pioneer would gather children together, to tell them Bible stories, teach them memory verses, in some cases the catechism, and seek to guide them in Christian experience and conduct. The number gradually increased, and after a time such teachers conferred with teachers in other churches to make improvement in their efforts, and within a few years the workers of an entire State such as Vermont and Massachusetts were called together and formed a State Sunday School Convention.

In the meantime progress was being made in teaching, from stories, memory verses, and catechisms, to more formal lessons. Some teachers were attempting a series of lessons on Biblical or theological topics, or on a book or a division of the Scriptures. By 1871 the need of an organized system of lessons had become so apparent that the International Sunday School Convention, meeting in Indianapolis, made "Lesson Courses" one of the main topics of their program. After long and heated discussion it was voted to appoint an International Sunday

School Lesson Committee made up of leaders in various denominations. This committee prepared a series of lesson topics with appropriate Scripture verses and submitted them to the various denominations for use in their churches. Thus was begun the International Uniform Sunday School Lessons. A storm of opposition arose, as is customary in any big religious forward step. Denominations were distrustful of each other and this cooperative project was held up to ridicule in many quarters.

On the other hand there was such enthusiastic approval of the Uniform Lesson plan that it grew rapidly and was soon in almost universal use. It gave new impetus to the entire Sunday-school movement, and became a rallying center around which workers built up real campaigns of enlargement. During the first three years of the use of these lessons the attendance in the Sunday schools of America doubled, and for forty years the Uniform Lessons held sway in the field of Sunday-school curriculum building.

But the Uniform system was early suspected of weaknesses, and in the beginning of the present century special lessons were being prepared for the different age groups. In 1908, as a result of these efforts, the International Lesson Committee prepared and offered two systems of lesson topics to the denominational publishing houses, the International Uniform Lessons and the International Graded Lessons, the new graded lessons meeting with the same sort of opposition from certain quarters that the Uniform Lessons had met thirty-eight years before. But the graded lessons have made great strides during these nineteen years, until now children under twelve, who use the graded lessons, number nearly twice as many as those who use the Uniform Lessons.

These lessons, however, are not the last word in curriculum building. They were completely rewritten from 1918 to 1926, and just now a second rewriting is under way. The two years' Beginners Course newly written were written for use Octo-

ber 1, 1928, and the rewritten Primary and Junior courses will be ready October 1, 1929.

Why this constant change in curriculum for religious education? Merely because we are forever finding new and better ways of doing things. Old methods and materials are constantly giving way to new, as in business, and in all the arts and sciences, so also in religious education.

From the beginning the lesson courses had been almost completely Bible-centered. This continued through the uniform lesson period and on into the graded system. One of the boasts of the Graded Lessons was that they compelled the use of the Bible, and that they presented to the pupils a far greater portion of the entire Bible than the uniform lessons ever could.

So strong was the tendency toward Bible-centered teaching at the close of the last century that many schools during the two decades from 1890 to 1910 changed their names from Sunday school to "Bible school." Class questions and discussions centered about both simple and puzzling Bible statements. Great numbers of verses were committed to memory on the principle of Bible fortification, "Thy Word have I hid in my heart that I might not sin against thee." God's Word will ward off all attacks from the Evil One—it is a good principle but not a panacea. It was discovered that the devil himself used Scripture to strengthen his temptations, and that debaters on theological subjects sometimes quoted Scripture for selfish and base purposes. So it has come to pass in this generation, that a great question-mark has grown up alongside of exclusively Bible-centered teaching. Shall our lessons be wholly occupied with the teaching of certain truths or shall they be concerned also with the guidance and control of the pupil's experience and conduct?

Rapid advancement in the study of psychology has contributed to this query. Educators have eagerly turned to the study of the individual in the making, especially in his mental and moral development. But content-courses did not yield even

to this study. Good psychologists said, "Teach content for mental discipline." Help the pupil to conquer his weaknesses, and his dislikes, by directing him to do the thing that is hardest or most distasteful. Teach him self-control. Train him to "love the things he once hated." As Mr. Dooley quaintly put it, "Find out what the pupils don't like and give them lots of it." This disciplinary theory, however, has given away during the past few years to the opposite extreme, namely, find what the child likes and then teach him to have his own way, to do as he pleases and to go merrily and skilfully on, without lesson content, and regardless of standards or forms, customs, or laws.

Along with these changing theories of religious education other factors were entering into the formation of the curriculum. The limited time of the Sunday school was recognized as a serious handicap, and the church began to commandeer other hours than the Sunday-school hour for such meetings as the Junior, the Intermediate, and the Senior Young People's Societies, the Children's World Crusade, World Wide Guild, Scouts, Camp Fire Girls, Royal Ambassadors, etc. Following these have come Vacation Church Schools and Week-day Church Schools, which have not only increased the time for religious instruction but have also helped to center effort upon personal character and conduct, as the ultimate objective of religious teaching.

The public school is recognized as an ally in character building. Many of our leading educators work upon the fundamental principle that education without religion is an empty shell, lifeless and worthless. President Butler of Columbia, whom we do not suspect of being unduly pious, says: "The religious element may not be permitted to pass out of education, unless we are to cripple it and leave it hopelessly incomplete," while President Hopkins, of Williams College, some years ago was saying:

> We refuse to call education liberal if it fails to provide for that part of man which is noblest and highest. Sinfulness as well as ignorance must

be acknowledged as a factor in our problems, and Jesus Christ should be recognized as a fact and a force as unquestioned as the facts of light, heat and electricity, and no more to be ignored or driven out than gravitation.

Dr. C. A. Hauser four years ago wrote a suggestive volume, *Latent Religious Resources in Public School Education,* in which he says, " A study of the Public School curriculum material as it exists today will show that it contains broad and deep foundations upon which religion can further build its structure." He points out that much of the material has definite religious value, and that the moral note is struck clearly and very frequently. It is estimated that quite a majority of our public-school teachers are positively Christian in their influence upon their pupils, and in their ideals and aims as they seek to guide young lives. When the church school takes definite steps toward a cooperative program with the public schools a much larger number of the teachers will become definite and positive in their moral and religious aims.

Another, and a most vital factor in the curriculum for religious education, is the family life. Evidences all about us, however, indicate that the average American home has slipped in its moral and religious influence. The *average* home, for it is encouraging to know that a large number of parents are doing their full share in the moral and religious training of their children. It is also encouraging to contemplate the possibilities of the church-school contact with the home through its teachers and leaders. With this contact there is opportunity for personal appeal and for suggestions as to methods of procedure, to foster family religion, and to cooperate with the church school in the building of Christian character.

Then from the home it is only a short path that brings the leader in religious education to the neighborhood, and to the larger community with their standards of living, their habits of work, their industrial relations, their social and recreational life.

For many years these various groups, the home, the school,

the church, the church school, young people's societies, clubs, and classes, and numerous community organizations, have been working independently with the same child, violating one of the most vital laws of the child's nature, the law of unified personality. These forces are often duplicating or even counteracting each others' activities, thus confusing the issues and mixing the motives that control child life, and that should be pointing to a worthy maturity.

Many of the best leaders of our land in the field of education and religion have been facing this problem with painstaking, conscientious care, and some fundamental principles are emerging from their study. Dr. Theodore Soares, of the University of Chicago, who for many years has been in close touch with this work, has just brought from the press a valuable volume entitled *Religious Education.* It has been called by good authority, " the book of the year in its field." In it he describes the fully educated person as one who " would be competent in any situation, not necessarily in his own abilities but in his access to needed resources. He would be able to refrain from all objectionable conduct. He would respond to high social demands with heroic devotion, even though the duties imposed be extremely difficult and painful." In a word he would be able in every experience to discern between the good and the bad, and to choose the good.

Two things are taken for granted without a question in this statement: First, that religion has to do with every phase, and every moment of life. Second, that religious education is not something added to education, or something apart from it. It is that quality of education which " enables the individual under all circumstances to achieve the high purposes of righteousness and love."

If it be true, that religious education is controlled experience, then the curriculum of religious education is more than a series of Sunday-school lessons; it deals with all of life at every point. It includes all that takes place in the church school,

together with all that takes place in young people's societies, clubs, and classes, and all that takes place in the home life with its study, work, and worship, its recreation and amusements.

It can be seen that *such a curriculum would demand the cooperation of every group,* and to a great degree it would also enter into all the voluntary, informal activities of the individual. It would begin with the first waking moments of the morning and continue to the sleeping hours of the night. It is concerned with the child while he is dressing, washing, eating, and conducting himself in the home, and on the way to school. The curriculum does not begin in the school. It merely continues in its more formal content. So also in play, and again through the evening in the home. Strength or weakness is built into a child's character through each one of its waking hours, and a curriculum of religious education which actually produces Christian conduct will have a controlling place in all those experiences.

Human personality is an indivisible unit. Why should we not unify all these formative forces which are at work in the creation of Christian individuals. We must enlarge our old, limited idea of education as connected only with certain hours in the school-room. A noted man rehearsing his life-story, emphasizing the value of his early home experiences, remarked, "At seven years of age my education was interrupted by my being sent to school." It was his way of paying tribute to the home as a vital factor in real education.

In many of our churches the church school is working out a plan to unify the organizations more directly within its influence, such as the young people's societies, and other study and training groups. Public schools and church schools in many communities are cooperating in Week-day Church Schools where both formal and informal lessons center in conduct control. In some cases the public schools are cooperating with the homes to secure this quality in education which has to do with the building of moral and spiritual character. For

example, schools are inviting children to bring projects and problems from home to be worked out by the entire class. A little girl wanted four spoonfuls of sugar on her breakfast food, whereupon the mother suggested she ask her teacher and class to learn all they could about things good and things harmful to eat. The result was a cooperative study for some days in which the children themselves gathered bits of information regarding a balanced diet. They were learning a lesson in control of the appetites, and at the same time were developing a habit of social cooperative endeavor. Doctor Soares cites the above case; also the case of a six-year-old boy who wanted to make a personal sacrifice all the week in order to take a gift to a good cause on Sunday, but try as hard as he could he could not think of a single thing he could give up for a whole week. His mother was thinking with him and suggested he give up sugar, but he responded, " No, I could not give up sugar for a whole week, but mother, I would be willing to give up soap." Such an experience had educational value for there was cooperative thinking, and freedom of expression; also a chance to correct an erroneous mixture of ideas clustering about sacrifice and cleanliness.

The question at once arises, What effect would such informal study have upon the content of our present-day curriculum? In answer let us say that the informal study would be only a small part of the curriculum. Some of the educational extremists favor an entirely informal curriculum void of any fixed material content, but this visionary position is being rapidly corrected by the all but universal leaning of educators toward conservatism.

The International Council of Religious Education for the past three years has maintained a curriculum research committee with Dr. Paul H. Veith employed as Director of Research. It would seem that the committee is only at the beginning of its work, but it has made several helpful reports to the International Lesson Committee, the one a year ago popu-

larly known as *The Blue Book* containing 293 pages. It defines and elaborates the three important steps to be taken in the curriculum building of tomorrow: First, list the ideal traits of character essential to Christian living; second, discover and classify the experiences through which pupils pass in their every-day life; third, select such life situations for the lesson content as can become a vital part of the pupils' experience and thus produce in them the desired traits of character. Stated conversely, teach life situations in such a way that they shall become a controlling part of the pupils' experience and lead them into ideal Christian conduct.

This brings us back to the question raised a moment ago, Where shall we find the life situations that shall form the lesson content, in the Bible or out of it? There is a difference of opinion at this point. Some say lessons that teach good morals and religion may be gathered from any source without distinction, whether it be Biblical or non-Biblical, on the principle enunciated 1,700 years ago by Clement and Origen of Alexandria, "Any literature which lifts and stirs my spirit is inspired of God." Others say only our recognized Scriptures are inspired for that particular purpose, and we should confine ourselves to the sacred volume for all our lesson materials.

The Bible has been and no doubt will continue to be, the main source of lesson content for formal instruction in the Christian religion, but increasing care must be taken to fit the lesson to the particular group and to cultivate in that group Christian faith and Christian traits of character. The effort must be pupil centered. For example, here is a class of "teen" age boys or girls, that especially need lessons in loyalty, obedience, moral courage, or unselfish service. In searching for a suitable lesson content we find Jesus calling the first four disciples. The incident furnishes a life situation in which these virtues play an important part, and they are presented in such a way that they can be readily carried over into the lives of teen-age boys and girls. It is a lesson to grip their minds and

their wills, and to beget in them those needed virtues. That is to say, in building a curriculum for religious education we begin by studying the pupil. Then we proceed to build the curriculum by searching for a lesson content that will match the understanding and the needs of the pupil and that will guide him toward ideal living.

I have said the Bible is the main source of this lesson material, but it is not the only source. Along with it there is a great volume of other literature—history, poetry, science, art, incidents, stories, illustrations, all are worthy aids in the art of fitting the lesson to the life. Jesus, the matchless teacher, is our supreme example at this point. He made large use of the recognized Bible of his day, but his unique skill as a teacher is evidenced by his marvelous insight into the lives of those to whom he brought the Scriptures and in his enrichment of the Scriptures from the common life about him.

Possibly the most valuable contribution which the present day curriculum research will make to religious education is its emphasis upon the very large area which is occupied by informal teaching or guidance such as grows out of worship, play, courtship, work, athletics, the mastery of temper, the use of money, and the common experiences of joy and sorrow, victory and defeat. These experiences make up life, and our Christian teaching must have a controlling influence upon every one of them.

NOTE.—*Introducing the Articles on Worship*

The five articles following were read at *The Sixth Annual Conference of the Student Association of the Middle Atlantic Theological Seminaries* which was held at Crozer Seminary, Chester, Pa., November 15-17. They are here published because of their intrinsic worth to the consideration of the theme chosen for the series of conferences—*"How to Make God Real to Men in Worship."*

Illustrative of the diversity of forms of worship, services were held as follows: in St. Paul's P. E. Church, evening worship; a Mass was celebrated in St. Michael's Roman Catholic Church; a non-liturgical service was conducted in the Seminary Chapel; a Communion was celebrated in the First Presbyterian Church, and finally there was a gathering for worship in the Friends' Meeting House. In addition lively group meetings were held and spirited discussions took place.

MANAGING EDITOR.

WHAT DO WE EXPECT TO HAPPEN IN WORSHIP?

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THE objective of all worship is, I take it, exactly the *same* as the objective of religion itself—namely, richness of life—growth in the life with God for the individual worshiper and for all mankind. Growth of the individual in the life with God is what we mean by a Christian. Growth of all mankind in the life with God is what we mean by the Kingdom of Heaven. Christianity can have no other objectives than these two which, in their fullest perspective, prove to be one.

Now, you will see that, by this definition, I have already answered dogmatically and in the first sentence, two or three of the most controverted issues which gather around the question of worship. For example, the question, *"Is true worship an end in itself or a means toward an end, or an illusive combination of means and end?"* Or, to put it another way, "In ideal worship, do we worship for worship's sake, or do we have

some other and utilitarian purpose beside the mere act of adoration or confession or thanksgiving?" It is the same old problem which we meet in more familiar form in the controversy about "art for art's sake."

Now, to a very considerable degree, that too is an unreal problem. It arises because we do not think with sufficient clarity. There is *no such thing as art for art's sake.* "But," I hear the artist protesting, "that is heresy in the field of art. Do you mean to commit the cruel sin of most conscientious moralists and religionists by prostituting all art to some useful purpose? The true artist, when he creates, does so not for a specific or useful purpose, but *because he must.*" Exactly! Because he must. When the artist paints a landscape or pens a poem, whether he does it that others may share with him the beauty he sees, or simply because he must express in form or word his own experience, he creates for the enrichment of life —the life of others or his own life. He portrays beauty because of an imperious inner compulsion. There is no such thing as art for art's sake; all art, because it is the creation of man and the expression of man's inner experience, is art for man's sake.

So, also, with worship. Its immediate purpose may be what we call adoration—the realization of God. But, whether we recognize it or not, that adoration, like the artist's self-expression, is an unconscious service to man's inner need. All worship has as its objective the enrichment of men's lives, the growth of the life with God. And we are encouraged to believe that that is a worthy objective because we know that to be God's own purpose—the growth of men in the life with one another and with him. As worship serves that end, we feel confident of his approval; when worship chooses any other or narrower norm, we have a right to imagine his disapproval. And so, we are justified in putting to our theories and our practise of worship the test which we do as a matter of fact habitually apply— What results does it bring in the life of the worshiper and his

fellow men? As we worship, we should often be little conscious of the fruits of our worship, either direct or indirect. At our best, we worship because we must, as we play because we must and love because we must. But, when we turn to the study of the worship-experience and, especially, to preparation for the effective conduct of worship, we do well to bear in the forefront of our thinking the objective for which worship exists and the norm by which its truth is to be gauged—fulness of life for man and men.

This suggests a *second* of the much-discussed issues concerning worship which our definition disposes of—*How do the objectives of worship differ from the objectives of religion itself?* They do not differ. They are identical. So frequently it is said that worship serves the contemplative life or the emotional life; while work serves the practical life, and study the intellect. This mistake arises in part from a false interpretation of study and of work; in part from a misunderstanding of the genius of worship. The objectives of religion itself are the objectives of worship. To be sure, worship is only one of the ways of securing those objectives; practical service, intellectual inquiry are others. And one might mention many more —play, fellowship, etc. Further, worship has in fact tended to secure some of the specific objectives of religion more than others, as we shall see. But it is *all* the objectives of religion which our worship should foster. Religion concerns the whole of life. So does worship. Worship is one way of filling life full, one way of cultivating man in his growing life with God.

Now, if this be the objective of worship—richness of life for men—what elements or experiences must enter into the securing of that end? As the ordinary Christian enters your church on Sunday morning, what should happen to him if he is to leave with life enriched, his comradeship with the living God strengthened? What are men's needs in religion anyhow—these ordinary folk to whom you and I must minister, for whom

we must prepare ourselves and our services of worship? This brings us at once to the heart of our inquiry. I suggest that there are eight things which our average worshiper most needs for the fulness of life, which may be presented in the following order:

1. The very first thing which the majority of our average church-goers need when they enter their churches of a Sunday morning—is just *plain, downright, clear thinking.* With many of them, the initial need is no rare or delicate experience of forgiveness or communion or inspiration; it is the gift of honesty and clarity of mind. They need a better, a more rational, a more defensible understanding of the world, of life, of Christianity, of the problems which they and their society face. Think of the false, the sadly pathetic, ideas with which they come.

Take it *in the field of the church* itself. They come still believing, some of them, that their own particular communion is the only one through which one can really enter the Kingdom of Heaven. Or that, at least, it is peculiarly and greatly superior to all others. They come with distorted ideas about their own church and their fellow worshipers—either unreal conceptions of its fineness or untrue conceptions of its inadequacies. They need to face and be faced by the truth. They need to understand—really to understand—what Paul meant when he said that there are many members, but one body—that there is one body, one spirit, one Lord, one faith, one baptism—that love is never glad when others go wrong, always eager to believe the best.

Take it in their *attitudes toward their fellows*—even those who sit next to them in worship. Think of the pettinesses, the meannesses, the narrownesses of us all. Think of small jealousies and false prides and unworthy suspicions. Truly, their first need is to see straight.

Take it in their *family life*—the unfaced misunderstandings, the unrecognized frictions, the unforgiven hurts—chil-

dren thwarted, parents disdained, husbands and wives blindly unappreciated. Truly, their first need is straight thinking.

Take it in their *attitudes toward business and profession*—those attitudes which so often are carefully tucked away in some inner brain recess as worship begins and rest there at least until Sunday dinner, perhaps until Monday morning—the attitudes which are the stuff and fabric of their practical workaday life—their conceptions of success, the ethics of their business, their motives, and their methods. Yes, truly, their first need is straight thinking.

Take it in their *conception of the world and of life*—the sadly distorted ideas about why failure and disappointment come, the unnecessary fears, the misunderstandings of the world and its meaning. Think of the *resentment,* the *bitterness,* the *fear.*

Take it in their *conception of their religion*—the false and unworthy ideas of God which so often underlie our religious talk and practise—the superstition which inhibits real religion, the smallness which strangles great religion.

That is their first need—clear, straight thinking. It is not information they want—information will not do; it flows off like water off a concrete pavement. It is something which not only convinces the mind but which sinks permanently into the subsoil of conviction. *Wisdom,* we may call it. That is their need. The first task of religion is nothing else than to give its followers *wisdom.*

2. But there is a second need, which follows closely on this first but goes beyond it. These people of ours need something more than new and better ideas; they need a broader and deeper and more penetrating view of all ideas. They need not merely to face facts about this and that problem and attitude; they need the kind of new stance in life which makes *all* facts and attitudes appear in wholly different light. Indeed, they need sight beyond and behind and within those facts. As you think of Mr. Jones and Mrs. Smith—dear, admirable, and

lovable, but, oh, how petty and hopeless people—you sense the futility of trying to correct this and that specific attitude. It feels like trying to keep order in a room when the baby is there with a carriage full of toys. While you pick up two or three, half a dozen more are thrown on the floor. They need a greater and deeper view, these folk; they need *vision.*

That suggests religion's second gift—*vision.* And it is this which worship has traditionally been supposed to be competent to give. Professor Hocking has a wonderful discussion of prayer in which he draws the distinction between thinking and seeing. Sight—vision—he says, is the distinctive gift of true prayer.

> The genuine will is that which goes forth from effortless attention, that is to say from love—and that is to say, from sight. We have a right to see first and be loyal afterward only because unless we see first, we cannot be loyal, nor in any sense sincere or moral. But sight does its own transforming; sight turns the energy of our own desires into the work of their own remaking.
>
> The answer to prayer is whatever of simplicity, of naturalness, of original appreciation, is brought into our view of things by this act of obedience of the mind. In proportion as our prayer is honest, we shall find ourselves less thinking, and more seeing; and we can turn again to meet experience with so much better poise and understanding.[1]

This vision, remember, is from one point of view, the heart of religion itself—religion's most unique and distinctive gift to life. It comes largely through a quickened and purified imagination. It is what we call intuition—not some weird and unreal and esoteric knowledge, but simply clearer insight—seeing the same things which all the world sees, but seeing them more deeply and, so, more truly.

I have a friend whose father had lived all his life along the Palisades, on the bank of the Hudson. Since a boy, he had been near-sighted, but he had refused to wear glasses. One day I visited my friend and inquired for his father. "Oh!"

[1] W. E. Hocking, *The Meaning of God in Human Experience,* p. 437.

he replied, " father is out on the Palisades, looking at the view." " But," I said, " hasn't he seen that view every day for the past thirty-five years? " "Yes," was the reply, " but he has just been persuaded to get glasses, and he has been out all day, walking up and down the riverbank, looking at the view." Something like that religion gives one. Vision—a new view of old and familiar things.

Professor Whitehead is close to the truth when he defines religion thus:

> Religion is the vision of something which stands beyond, behind, and within the passing flux of immediate things; something which is real and yet waiting to be realized; something which is a remote possibility and yet the greatest of present facts; something which gives meaning to all that passes, and yet eludes apprehension; something which is the ultimate ideal and the hopeless quest." [2]

In that perspective, smallness and narrowness and petty selfishness find it difficult to live. Religion has failed unless it has given some mite of such *vision* to those it claims.

3. One other kind of understanding our people desperately need—and that is *self-understanding.*

If they come to us callous or misguided about life, how much more confused about themselves. Desperately few people understand themselves at all. A few are gifted with that rare type of healthy objectivity which sails through life genuinely oblivious of themselves and what others think of them. More are half-consciously puzzled by others, and by themselves, but have no idea how to seek self-understanding; they hardly dare lift the veil on their own inner life and let the demons rush out. Others, still, have attempted to study and manage themselves, blunderingly and clumsily; but without much success. A few have been so puzzled, they have been driven to morbid despair or expert help.

But, in our own day, so dominantly subjective, so self-centered, self-concerned, self-analytical—where popular interpre-

[2] A. N. Whitehead, *Science and the Modern World*, p. 267.

tations of human personality fall into every one's hands and not a few are seeking aid from psychologists and psychiatrists and psycho-analysts—the need for simple self-interpretation is greater than ever before.

I am not suggesting that we should encourage this desire for understanding of self unduly; it leads all too easily into morbidity and selfishness. But some degree of it men need and should have. God made us to have some knowledge of our queer and puzzling and lovable selves, and why we do the things we do. This kind of interpretation is one of the rare privileges of the ministry. Men need self-understanding—a view of human nature—frank, realistic, reasonable, optimistic. That should be religion's gift to them.

4. And then, fourthly, that deeper sense of personal need for *purification.* For self-understanding will have failed unless it not merely helps men to appreciate what sorts they are and why, but also to feel with new poignancy and desire the poorness and spottedness of the life they lead.

Some people come to church, crying inarticulately for purification; some coming vaguely desiring some ministration—they do not know what; all come desperately *needing* purification. Assurance of forgiveness is part of their need; the experience of reconciliation is part of it. But the sum of it all is *purification*—that men and women should go forth from the hands of religion with their spirits cleansed and sweetened and made pure. I mention it briefly, only because it is so obvious; but it is one of the most important of religion's contributions to life.

5. And then, to those who come with no great sense of sin and no great fact of guilt in their lives—but with spirits wounded, and broken, and disappointed, religion should hold the gift of refreshment, and *reempowerment.* Sensitive souls need healing; lonely souls need assurance of a Comradeship which neither distance nor death can dispel; weary souls need new resources; puzzled souls need comfort and light; disap-

pointed and disillusioned souls need another and still rarer kind of understanding; broken or fragmented souls—souls out of joint and warped in sincere effort to meet life as best they may—need a power which can pull those fractured or distorted parts back into their true relationship and restore the organism to health. It is a truism to say one of the gifts of religion is power. But it is this particular kind of power—the power for restoration—*reempowerment*—which the best men most need.

6. And here we turn a corner in our thought of people's needs. Thus far we have been thinking of the restoration and preparation of men and women for fuller life—*wisdom* to help them to face facts as they are; *vision* to give them some glimpse of the possible which lies out beyond the obvious; *understanding* that they might deal intelligently with their own powers and limitations; *purification* to make them clean; *empowerment,* to make them whole and strong.

But all this is preparatory only. It makes men and women ready for service. There are *at least three other needs* before fuller life will be won. The first of these is *a set of beliefs*—not intellectual convictions, to be sure—but such beliefs as actually direct and determine and control what men do—the belief which is really an attitude of the whole life—what we sometimes call *faith.*

These worshipers of ours, most of them, have a whole kitfull of accepted beliefs—some of them taken in from what they have been taught, some discovered in their own experience. Many of them could write a creed, almost a Westminster Confession, of what they sincerely believe—crude and imperfect, to be sure, but quite lengthy. But what a tiny fraction of all this they really live by. When controversies over details of doctrine rage, one sometimes feels they wholly miss the mark. What men need is not more convictions, but a real belief in a tiny fraction of the convictions they profess to hold. What would it mean for a man, for instance, if he were really to believe that there is a Loving Father God, and to live accordingly! No,

what we need is not more beliefs, but some honest dealing with what we profess.

It is this which gives our religion its unreality. And it is this which produces in us so often that sense of frustration and futility. The hiatus between what we accept and what we live by. It is the task of religion—effective religion—to bridge that gap. Men need really to believe in themselves (so do we of the ministry). They need to feel sure that they are capable of some worthy if not notable destiny—that there do dwell in them the possibilities of honest and clean and attractive and happy life, and that they are prevented from such life by factors within and without which intelligence and courage and faith can overcome. They need to believe in the same possibilities in men around them. And above all, they need to believe that there is the possibility of accomplishing something, that real progress may come. In other words, they need to believe in the kind of universe which really rests in the hands of a living, controlling God. They need *faith*—faith made real in works, without which faith is neither real nor moral.

And they need the faith which is belief working out in action. For it is precisely that which the New Testament means by faith—" not belief in spite of evidence, but life in scorn of consequences." As Ruskin put it, " Faith is that by which men act while they live, not that which they talk of when they die." That *was* the faith of the heroes of old. " By faith, Abraham went out into an unknown land, not knowing whither he went." " In faith they all died, not having received the promises, but having seen them afar off."

Unless our people go forth from worship with a new grant of faith, we fail them. That is the church's most crying need in our day—faith which is not a sentimental affirmation or an irrational clinging to unreal desires, but the daring to go out into the world's life and deep into our own life and make the difficult but possible come true. Faith, indeed, is the soul's finest adventure and essential to religion.

Think not the faith by which the just shall live
Is a dead creed, a map correct of heaven,
Far less a feeling fond and fugitive,
A thoughtless gift, withdrawn as soon as given.
It is an affirmation and an act
That bids eternal truth be present fact.

7. Such faith means action. Action implies steady determination. And determination springs only from an initial resolution. That is another of the essential gifts of religion—*resolution.*

In many religious circles today, one hears little of resolution. For example, the characteristic approach of college students to religion is through their minds or their feelings. They are interested in religion as a philosophy of life. They desire religion as an experience of completion. The emphasis is upon thought or feeling, not on decision. This is all the more noteworthy as we recall that in the evangelical Protestantism of which most of us are heirs, religion has made its most characteristic appeal to men through their wills. "Surrender," "decision," "consecration," "the Will of God"—these have been the keywords of the Christian life. That is not true today. Bring me a man who cannot manage his own life, whether he be the slave of habit or of fear or of indifference, and ask me to help him. I will direct a change of his environment and associations. I will suggest new interests. I will appeal to his imagination. I may send him to a psychiatrist. But I am not likely to appeal to the will of the man himself as the starting-point in his return to spiritual health. More than we realize, the basic presuppositions of psychological determinism have laid their hands upon us—the idea that we simply are not able to take decisive action ourselves, that we stand as the helpless sports of external factors, and only a change in those factors can bring our release. In our churches, there is a practical disbelief in man's power to decide and to act.

We cannot take time here to examine this disease or seek

its cure.[3] One would want to make full acknowledgment of the truth in this prevalent view, and of our debt to new discoveries which are bringing release for many. I merely suggest to you that life without a center of moral responsibility is no life at all. And that the religion which cannot prove that the ultimate turning-point in a man's destiny is an act of decision or surrender which he himself may make cannot long live among men whose deepest longing is for freedom and power and self-respect. Religion in our day must convince men that they *can* resolve the major direction of their lives. And then teach and challenge and inspire them in that resolution.

One reason for the crucial place of resolution is that worship must meet its final test this way—through its fruits in life.

> Worship is false unless it is sanctioned in turn by the life that follows it. This sanction is twofold. First that it does not undermine but rather supports the world of other aims. The mystic must return not less a lover of men, but rather a lover in more intense and human fashion, because it is only the true worshiper who can find the world genuinely lovable. . . To be "loyal afterward" is the first sanction of true worship; and also the condition of further insight. . . The second sanction of worship is that the worshiper does not merely sustain, but creates. . . Some superabundance there is in the vision of God which sends the seer back not to the old but to the new; not with a release from old grievances, but with something like a hunger for pain and difficulty. The edge of the tool of will is restored, and it is eager for world-making.[4]

8. There is another and the greatest need of men; and there is another and the greatest gift of religion.

These are fragments of a whole of which we have been speaking; you will have seen that. The whole is a life. Religion, when it is real, not only tells men what they ought to do and believe and be; not only how some of these things may be accomplished. It makes that life actually come to pass within

[3] For helpful discussions of psychological determinism and man's freedom, see C. E. Raven, *The Creator Spirit*, chap. V; and Professor Hocking's new book, *The Self; Its Body and Freedom*, especially chap. I.

[4] W. E. Hocking, *The Meaning of God in Human Experience*, p. 439.

them. They experience all that their vision sees and their wills resolve and their faith believes possible. They do not experience it steadily or always; let us be clear on that. But they do experience it *very really,* if intermittently and occasionally. That is the final ground of religion's faith—yes, and of religion's power. "I *know* whom I have believed," not necessarily because I experience him now, but because I *have* experienced him, and sheer honesty compels me to say that is the surest knowledge I possess.

That experience—the heart of the whole matter—is an experience of my true selfhood. I know what I was really made to be. And it is a realization of my true vocation; the only vocation in which I shall ever be my true self. And that vocation is the reality of sonship to God. It is the experience of unity or comradeship or communion with God. It *is* the life with God. That realization of my true destiny as the experience of real and living sonship to God—that is what men need. And that is possible in some meager degree for Everyman. To bring Everyman into that realization, religion primarily exists.

These, then, are among the things which men need—the things which it is the purpose of religion to give to the life of its followers—*wisdom, vision, self-understanding, purification, empowerment, faith, resolution,* the *experience of selfhood with* God.

And it is precisely these—all of them—which we should expect from worship. To some, to be sure, worship will make its principal contribution indirectly; many should be direct fruits. But to the life of each worshiper it should bring something of each. That suggests not merely the objectives of worship; but the tests we may put to it. Do men and women really come forth from their experiences of worship informed, enlightened, purified, empowered, confirmed, determined, experienced?

Worship should bring *wisdom.* What a searching test to put to it! No mere emotionalism, however inspiring or pleasurable, which slows mental processes and dulls clearer insight; no meaningless and archaic rotes which becloud rather than clarify the purity of men's honesty of mind; no escape from the true and deep facts of life—hard facts, they sometimes seem—in mystical elevation. I believe myself that true worship may be a constructive vehicle of clearer thinking, and in two ways: First, by preparing the mind to think quietly, coolly and eagerly, and the spirit to face truth courageously; secondly, by presenting through the content of worship itself unrecognized truth about ourselves, our work, our families, our neighbors, our church, our nation, our ideals—and presenting it with suggestion and power peculiarly fitted to gain acceptance for it.

Worship should communicate *vision*—that lifting of sight above preoccupation with the petty things of life, that portrayal of broader perspectives and deeper meanings, that stimulus to imagination which make religion's unique insight possible.

Worship should minister to *self-understanding*—through honesty of mind, through sensitivity of spirit, through fearless passion for full truth, through faith in oneself.

Worship should effect *purification*—so presenting the mirror to life that failure can be confronted, wrong forgiven; so bringing that life into the cleansing power of a Presence which is at once immovable truth and immeasurable love that it emerges purged and whole.

Worship should furnish *power*—receiving those spiritually ill from disappointment, perplexity, discouragement, loneliness, failure, defeat, and sending them forth with each peculiar need met with its own peculiar healing.

Worship should nurture *faith*—such belief in oneself, in comrades, in the possibility of progress, in the unchanging God, as makes life wholly different, such faith as breeds courage, and through courage accomplishment.

Worship should require *resolution*—the act of will, the

daring and full gift of self which *does* translate all the visions and ideals and high desires of the spirit into the stuff of the world's life—the "edge of the tool of the will restored; the spirit eager for world-making."

But, above all, what worship should do and give, that worship should *be*. It should be in itself the realization of a man's true self, the realization of the life with God which *is* the fulness of life. If it is the objective of worship to create that life, it is part of worship's method to create by making that life actually come to pass within its own experience. Worship at its highest is not merely the vision of the ideal; it is the experience of the ideal. Not merely the understanding of one's true self, but the living of one's true self. The experience of worship is the life we seek; it is the knowledge, for a moment or for longer, of our destiny. It is not a reservoir to be tapped and drained to supply the needs of ordinary life. It is a tuning-fork to strike the note to which all of life is to be keyed. We go out from it not to revel in its memory, but to recreate its substance. All the rest of life is the steady and tedious realization of that which in worship is already completely real.

THE PLACE OF RITUAL IN WORSHIP

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THE generally accepted distinction between " ritual " and ceremonial defines the former as *what* is done, said, or enacted, and the latter as *how* this is done, said, or enacted. The difference between a " rite " and a " ceremony " resides in this distinction, but for our purposes, as both relate to externals, they do not demand so precise a separation.

May I offer, first, a few remarks, by way of introduction, on the three R's of Ritual? They may be enumerated as Reason, Relationships, and Results. The root *reason* for ritual is the fundamental social urge to express that for which words alone prove inadequate. There are such crises and emergencies in our social relations, such peaks and symbolic instances in our group inter-relations, as demand not alone expression by word of mouth, but must be articulated in symbolic gesture and act. This ultimate need evinces itself in part in *ritual* which demonstrates one aspect of that instinct, if one may so term it. Precisely here, in the psychological reason for its existence, Ritual relates itself to such other arts as derive from this same root: architecture, music, sculpture, painting, are all manifestations and illustrations of the operation of the same principle. Beethoven in a symphony expresses something for which words are inadequate media. A glorious church as an architectural creation is verily a " sermon in stone." The exquisite balance of line, the harmony of detail, the adequate appositeness of color, in a masterpiece of painting, in combination with the underlying plan of composition (at once an interpretation and selection) all bespeak that message and proclamation in the realm of beauty which cannot be phrased in words. Ritual is thus an art, intimately related to other arts. Of its results, as well as theirs, one need but point to two—the effects upon both individual

and the group. As will be suggested, Ritual has essentially a corporate significance, so that the results and effects of its employment are never solely individual but primarily social.

Passing then from these introductory remarks as preface, six aspects of our topic will now claim attention: (1) The *Rationale* of Ritual rests in the fundamental twofoldedness of human nature, as well as in another equally fundamental characteristic of man—that he is essentially a social animal. Body and soul are interdependent and always interrelated. No eminently natural or human organization of man's activities can ignore either man's body or his soul. His material constitution is not only a possession but a constitutive element. I not only *have* a body plus a soul, but I *am* a body-soul. No wholesome and satisfactory religion can leave out of the picture either half of humanity, analytically so conceived. One often hears of the emphasis upon the "spiritual" as against the "material" in terms which suggest their independence from each other, if not a complete antagonism between them. May I recall to your mind the fact that the opposite of "spiritual" is not "material," but "unspiritual" or "non-spiritual." In some of the careless handling of terms so fashionable nowadays one would gather that men are essentially disembodied spirits unrelated to their bodies, and that the more attenuate and refined the process of elimination of the "material" from religion, the closer approximation to "spirit." It is a false antithesis which constitutes so unsteady a philosophic platform, whether for religion or for ethics. Taking cognizance of this obtrusive fact is an element in the outlook of those religions which employ Ritual. We may go further—the physical or material, so intimately and unavoidably related to the spiritual, may be used as a vehicle of spirit. Ritual uses the material, external, objective as a means for the ascription of value. Acts, gestures, the use of words, postures, and the general inclusive realm of the "external" are freighted with value which they do not bear

intrinsically, but in combination: the whole texture and complex designates the values to and with which it be invested. It is one more instance of symbolic use, the attempt to express and convey that for which the media are neither exhaustively appropriate nor essentially adequate.

(2) The *Inevitability* of Ritual appears from the examination of all those symbolic acts of group life which are concerned with a similar end. From the cherishing of tokens of a loved one—a picture, a bit of ribbon, a flower—up through the salute to the flag, the handclasp, the conventional formulæ of greeting, the putting of flowers on the tomb of the Unknown Soldier, and the code of good manners—men uncovering before ladies and the like—all social life is shot full of symbolic ritual with which we can dispense only at the sacrifice of the social feelings, verdicts, and amenities which they typify. Politeness, for example, and patriotism do not *consist* in salutes to ladies or to the flag: these acts evince the attitude they express, and do even more, as we shall see. Ritual in social and corporate life is an unescapable, inevitable, and unavoidable phenomenon.

(3) *Tradition*—or the present continuance of a past verdict of value and interpretation, in terms set by usage—is of paramount importance in the interpretation of all acts of ritual. All such acts rest on the essentially social and corporate character of the interpretation and verdict, as well for the content of the acts as their formulation. It is associations and usage which determine the means of expression. There is no resident and inherent reason why the removal of one article of clothing out of deference to the presence of a lady, should express that attitude (the removal of a shoe or of a necktie might be deemed as appropriate), but the fact remains that social convention has assigned the removal of the headgear as an understood symbol of the social conviction that a lady's presence is thus to be acknowledged and recognized. The sense of tradition is somewhere and somehow essential to all really "valid" ritual, *i. e.*, ritual which is adequate for the underlying purpose. "Tradi-

tion" again suggests a sense both of membership and incumbency, and in the observance and continuation of it by the individual or group, it is ratified and reaffirmed and strengthened.

(4) The *Use* of Ritual in religion seems to be so nearly universal in the Christian tradition as to deserve the ascription of the term. Leviticus, for example, gives us many chapters of pure ritual. Judaism was full of it. Early Christianity did not diverge from the stream of that social instinct; if it did create its own traditions these were in part derived and in part expressive of the new verdicts and values. "I bend my knees," "At the name of Jesus every knee shall bow," "psalms, hymns, and spiritual songs" suggest the repristination of the old or the emergence of the innovatory in the formative stages of Christianity. No Christian group is without its own ritual, even the noble Society of Friends. Upon these Chesterton made somewhere the comment that in seeking to avoid and escape all form and ceremony in religion, they have, in the estimate of others, succeeded in becoming rather more formalistic than the other groups. When any tradition is formulated, part of it at least is expressed in ritual—instance clubs, secret societies, fraternities, social organizations, and the like. A tradition may not be long in perspective or wide in inclusiveness to produce this effect, but the embodiment of its social verdicts in ritual is in practise and fact inevitable.

(5) In approaching the vexed question of the *Aim* which ritual of any sort has in view we are confronted with apparently two alternatives—shown in the words "impressive" and "expressive." Is ritual designed to *express* something, to render it articulately objective, to communicate it in some explicit fashion, or is it designed to *impress* the participant or witness? The answer, trite and commonplace, happens to be true nevertheless: it all depends upon the attitude the ritual in any specific instance embodies. The orientation of the rite or ceremony in question is decisive: it may be conceivably directed

toward influencing men, or may be orientated Godward. At bottom the distinction is not entirely conclusive, for any investigation which burrows under the surface of religious ritual immediately becomes theological. Pratt's somewhat crude antithesis between Catholic and Protestant ideals in worship (in his *Religious Consciousness*) is only in part true. The "expressive" involves the "impressive" almost in direct proportion to the weight and significance of the content with which the rite is surcharged. (A contributing factor is, of course, the sincerity and reality of the worshiper in the rite which he is engaged in performing.) "Expressive" suggests communication, articulation, objectification. When what is expressed is of moment, even if its primary end be an oblation to God, it can hardly fail as a kind of inevitable consequence, to be *impressive* to participant or onlooker. But impressiveness cannot in the nature of things be self-consciously secured. It is as if one consciously sought humility and kept a score on his progress; finding just cause to congratulate oneself defeats the purpose of the effort to seek! There is an important psychological factor that must be mentioned by way of supplement to a suggestion previously advanced. If one is teaching a small boy the customary code of politeness and good manners it becomes quite clear that one tries to convey to him that (a) he ought to feel polite and be subjectively disposed to gentlemanly conduct, and (b) imparting this attitude to him (often against resistance!) one attempts to show him how it is shown externally and objectively—uncovering, standing, using "if you please," and "thank you," and the like. Now the singular discovery one will make is, that the doing of these things induces and helps the attitudes they are intended to express. One learns politeness by showing oneself polite, or, one's felt politeness is shown by polite acts: it works either way! You learn to feel what you are expressing by the act of expressing it. (In offering objective worship to God it may be not that God needs it but that we do: so that, by giving to him we become capable of receiving

from him. But research into the theology back of all objective worship would take these remarks beyond the confines of so short a paper as this.) The traditional worship, externally embodied in rites and ceremonies which form a part always of a much larger whole, is designed to be expressive rather than impressive.

(6) Out of what has been said may be derived certain suggested laws of ritual. (a) " Impenetrability, that's what I say," remarked Humpty Dumpty to Alice. That illustrious young lady, having already learned something about the peppery and overweening personage, asked meekly what he meant, whereupon, becoming affable, he explained himself. Arrogating to himself the right to use nouns, which are distinctly social things, for a purely arbitrary and personal end with an entirely individualistic content of meaning, Humpty Dumpty is the patron of a certain perverse individualism in speech which is not without its parallel in the things of ritual. Valid and effective ritual must utilize, or be cognizant of, the corporate verdict which constitutes its very substance. Anomalous and individualistic " ritual " is a contradiction in terms. It must be corporate and social, not individualistic, if it is to be true to the norm.

(b) It must also be intelligible. " Dark and dumb ceremony " well describes some quaint and peculiar rites which we all have been subjected to. The familiar curiosity, for example (now much less common) of the solemn elevation of the almsdish in Episcopal churches, when analyzed into its inner meaning and rational content, is forever exploded as irrelevant and grotesque. Ritual cannot be either sentimental or " pretty," and be fit for the worship of God.

(c) It must be adequate to the end designed. Ritual is never more than a means, and means takes meaning from the end in view. " Adequacy " connotes appropriateness as well. In China, where white is the color of mourning, it has become the proper color for the vestments at requiems. Black would

not be either understood or appropriate, for the reason of the different social verdict of Chinese usage.

(d) There is an ancient maxim the implications of which for all ceremonial and external religious practises are profound: *lex orandi, lex credendi.* The corollary is the converse: the law of belief is that of worship or prayer. If prayer and worship be a devout activity, its motivation, conditioning terms, and end are all derived from underlying theological convictions. External worship which does not exemplify (and so teach), express (and so presuppose) certain theological convictions will be both futile and pointless. Back of the desire, the urge to express, must lie that worth expressing in His presence whose worth-ship is the ground of our worship.

(e) One concluding principle may be mentioned which it is difficult to phrase briefly. I mean, that quality of the rite of external worship which allows it to be recharged and reinvested with fresh and new meaning. Only such rites will persist and maintain themselves as fit vehicles for the expression of Christian conviction and experience. Limited, or too narrow range in, content will circumscribe the associated rite. Broad potentialities for growth (as well the past spirit of rich and sacred associative content) must be constituent characteristics of really effective and valid ritual.

As a final illustration of the considerations herein admired may I allude to certain traditional practises and usages held in common by Catholicism, Roman, Anglican, and Eastern? The sign of the cross—capable of infinite extension of meaning, and indefinite recharging so to speak, without alteration of content; the marriage service in the Book of Common Prayer; the baptismal office from the same book; the use and meaning of vestments—all these in various ways may point the remark I have been making. One simple but profound fact will serve to exemplify the above contentions: the traditional vestments, gestures and ceremonial at the celebration of the Lord's Supper, or Eucharist or Liturgy or Mass. The use of uniform vest-

ments, and invariable words, and prescribed gestures all rests upon the principle that the personality of the celebrant is submerged under the great action he is assisting in consummating. All his idiosyncrasies and obtrusive individuality are erased and suppressed: he stands forth as a representative of the priesthood of all—an unnamed individual—performing for all the act of re-presentation of the drama of Calvary. No personal peculiarities are allowed to come between the worshiper and the Worshiped: of dress—for he wears the traditional vesture, each garment freighted with its particular significance in detail and in whole; of voice—for the very inflections and modulations of voice are prescribed; of words—for their order, diction, and text are supplied; of gesture—for even in this he has been instructed. The personality of the celebrant falls to the ground in adoring self-abnegation before "the Radiant Personality of God," the Lover of souls and the object of worship. Eternity is expressed in time, and earth is lifted to heaven as man by offering is raised to fellowship with God.

THE PLACE OF THE SERMON IN WORSHIP

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PREACHING is a very old art. How far back it goes no one can surely tell. Probably very soon after man acquired a fairly free use of speech, he began to preach to his fellow men. The persuasion which the war-club exerted in primitive society was at last divided with a milder method.

From time to time we hear the remark that preaching is doomed—that the days of sermonizing are numbered. It is really not so. There is more sermonizing than there ever was. Probably more people listen to sermons now than ever before.

There are larger churches—more numerous pulpits—and that largest of all pulpits, the microphone, has added millions of listeners to the number of those who are preached to.

After all, the sermon is not the totally discredited thing some people would have us believe it to be. When emanating from a forceful and inspired personality it may not only be very respectable, but highly efficient and constructive.

It is only when dulness is practised as a virtue, or braggardliness is substituted for brains, that men begin to question the value of the sermon as a means of grace and beauty in the services of the Church. Actually, the sermon is a most useful and intelligent means of attaining some very wonderful and important results in the field of religion. One easily recalls the early church, and the fact, that apart from its sweet social concourse, its sole great instrument of diffusion was the sermon. Jesus led men to God and real living by means of sermons. This may be hard to believe, but is well established by the Gospel documents. And back of Jesus we find the prophets of Israel among the great sermonizers. Peter and Paul have left us some examples of their sermons in the New Testament. And the Church Fathers carried on the traditional practise.

Practically all the great movements centering in religion have found use for the sermon, if indeed they did not wholly depend upon it.

If there has grown any amount of serious criticism of the sermon, it is largely because it is badly used; either in form or in substance. When it is skilfully applied to the diffusion of the gospel, or used to bring the powers and beauty of the spirit life to men's consciousness, it need never be apologized for. It is still religion's greatest weapon in warfare—its most delicate tool in constructive righteousness.

Just what can we do with it in the sublime art of bending men's natures to humble and worthy worship?

I. The Unfortunate Facts

Unfortunately, it may truly be said that the sermon oft-times has been, either directly or indirectly, the cause of the degeneration of worship in our churches. It is a good thing for most congregations that the sermon comes at the end, and not in the middle or beginning of the service; for too often the beginning of the sermon is the end of worship. It ought not to be so. At its best, it ought to be a justification of all that has gone before. He is indeed an unwise spiritual leader who constructs a service intended for worship, and then proceeds to demolish his structure with the blasts of partisanship, or even of downright foolishness.

There is a type of sermon which never fails to destroy the spirit of worship. It is the " scolding sermon," and strangely enough there are people who like it. They speak affectionately of the pastor who " rakes them over the coals." I have often had a suspicion that the reason such folks speak as they do, is because they subconsciously know the minister is getting a wonderful thrill over splitting heads in the pews, but that down in his heart he is merely making a more or less strategic demonstration. People who realize they are being scolded rarely enjoy it; always it is subversive of worship.

There are times and places when folks should be talked to in plain and passionate terms. Jesus knew when and how to do it. But even he would never have claimed that such burning moments were conducive to worship. The truth of this indictment against scolding sermons holds even when it is in a good and necessary cause. You cannot scold men or women or children, and hold them to the high experiences of worship at the same time.

It is equally true that the spirit of worship is lost when the preacher is weaned away from the lofty themes of religion into the by-ways of industry and politics and other strange pastures. And yet this is more often the case than the preaching profession is willing to admit. There are so many things about which a man may preach, many of them furnishing him with the most admirable and sometimes exciting material, that he forgets the call of worship to use the thunder of politicians and editors, to the eternal loss of those who came to have their souls nourished and elevated toward God.

I firmly believe that the Sunday-evening service offers a fine opportunity for those heroic souls who just must " smash pates," and investigate scandals, and review novels, and so forth; it is a splendid safety-valve, and the dignity of the morning service is thereby left unimpaired. Unfortunately, there is ever present the law of habit, which too often condemns a Sunday-evening muckraker to be a squabbling and wandering Sunday-morning actor, who has been overcome in one service by the heroics of the other.

And yet, here is a way of escape. Let a man resolutely hold to the real purpose of the Sunday-morning service—to lift up the spirits of men toward God, in worship and prayer—and when his animal spirits ferment within him, and threaten to blow the cork out of the homiletic bottle, let him time the explosion to Sunday night, or find vent in some other safety-valve. When it may well be that many pure souls are saying, " I was glad when they said unto me, Let us go to the House of the

Lord," it is no less than wicked to rob them of that gladness, by offering them stones when they seek bread, and scolding when they seek comfort.

After a few years of preaching I have become convinced of one real defect in my own approach to divine worship. And I fear I am not alone in this shortcoming. It is a defect that often appears in other professions and occupations, a defect arising from constant repetition. For years I have arranged services, prepared sermons, until a certain routine appears. And yet, it is not a crystallized routine; rather it is like heaped-up sands on the beach; not perceptibly changing from hour to hour; yet unmistakably always yielding here and there to the pressure of the tide; until, after the lapse of time, there is a wholesale shifting. The fact is, too many of us go into the pulpit fettered by routine and habit, and consequently not quite certain, except in a very vague way, just what we are trying to do. It is this lack of genuine purpose, of conscious direction, which more than anything else, frustrates the real accomplishment of worship in our morning services. If we knew what we wanted to do—and if we knew how to do it—we certainly would see better days for public worship, and hence, better days for the church, and those who love and frequent it, not to speak of countless others who find no beauty or comfort there now.

These are some of the things we ought to take into account in any determination of what the sermon means in public worship.

II. What the Sermon May Mean!

And now, let us look more constructively at this matter of the sermon's place in worship.

The soul of man is approached by many highways, and entered by many gates. Worship, at its best, has been attained by no one of these alone, but by all of them, at different times, or all together. Undoubtedly, the appeals to the eye and to the

ear are very necessary and very wholesome in church worship. Beauty in architecture, in color, in light and shade, go hand in hand with beauty and holiness. The emotional appeal of tone, rhythm, and harmony is experienced by men and women and children of every class and color. But the most ardent ritualist will not deny that the appeal of the spoken word may equally be a power toward worship; and if he does, the psychologist will rule him out.

It is in the sermon that man makes a rational approach to God. In a day when public education and culture have become the common possession of the multitudes, it would be a serious loss to religion and the church, if worship were based only upon the subtler senses of man, and not upon intelligence and rational processes. For folks have a way of inquiring into the nature of God, the nature of human life and its destiny, and the nature of this universe in which we live. Very often men fail to appreciate the beauty and helpfulness of religious worship just because they find themselves in the situation of the Ethiopian eunuch, who did not understand what he was reading about. Take for example, a modern church edifice of exquisite beauty and complete equipment. Just what does it suggest to the minds of those who enter it to worship? Well, there are beauty, and dignity, and numerous other cultural possessions. But the nature of God back of it all may still be vague and shrouded in mystery. In fact, there is really very little that you can get in an edifice made with hands that you cannot get in the open air, under the firmament of heaven, among the more stirring beauties of nature.

Enter the priest and prophet of God, and a new set of powers and possibilities come into action. The eye and the ear are not forgotten. Indeed, they may still be very much in evidence. But the why of it all is brought into light. Man's mind is employed actively in seeking, together with the preacher, the great answers which lie back of man's seeking after God. Why does he do it? Can he reasonably expect that God is actively

interested in this strange practise of worship? Will God hear his prayer? And if God does hear it, will it influence him one little bit in the control of affairs? What is God's relation to man? Is it the same to all men? And what should happen to men when they come to know God's relationship to them? Does it make any difference, as between man and man? And then you are back to grim life again.

As a matter of fact, the place of the sermon in modern worship is to give intelligence to all that we do and seek and are in the act of worship. Without the sermon, we should degenerate into fetishes and taboos from whence we came.

The sermon, when it is used with a definite religious purpose (as it always should be used, in the midst of a religious service), will become very much like the rectifying process in a modern gasoline engine. It will constantly challenge our religious acts and motives, and extracting from them the dirt and contaminations which come with wear and tear will send the real stuff of religion back into use again purified and rejuvenated. For there is nothing in the world which so easily becomes meaningless and even foolish as acts of worship and devotion, when devoid of intellectual appreciation.

Take for example the communion service of the Lord's Supper. Millions of people engage in it from Sunday to Sunday. In the celebration of this most beautiful service, both in high ritualistic communions and in the simplest congregational groups, there is probably only a very small fraction of people who have any great intelligent grasp of what it all means. Over and over again, the words of Jesus are repeated from Scripture, about his body and his blood, and his disciples' partaking of them. And in response to Scripture and the dictates of the church, men partake of this Supper. But unless the priest becomes a prophet and preaches from time to time and explains the Passion of Jesus, these poor folks must continue to partake of this service, undoubtedly gaining much good thereby (for God looks pityingly on our ignorance) but remain-

ing as ignorant of its meaning as a Hottentot is of a witch-doctor's incantations.

As a matter of fact, I have known of more than one person, to whom the Lord's Supper has become a beautiful and touching service through the sermon, who had hitherto found it a source of boredom and mystery. This is the place and privilege of the sermon in modern worship. It should interpret for us all our acts and motives both in church and out of it, as we seek by lip and hand to honor God with our lives.

But the Lord's Supper is not alone. There is much else connected with worship which must be made clear and negotiable. Eleven years of preaching (not a long time) has made me sure of one thing above all others. You must never take anything for granted in the pulpit. There is a vast ignorance regarding religious truth among the laity of our churches. The recent controversies over Fundamentalism and Modernism not only revealed our differences, but also our colossal ignorance. Ignorance of the Bible itself; and where the Bible was verbally known, ignorance of its meaning. The teaching ministry is at this point absolutely necessary for the true spirit of worship. For instance, the core of worship lies in a mystical relationship between man and his God. But if the nature of God is not known, or mistakenly held by those who worship, what sort of worship can it possibly be? It is at this point that the sermon begins to appear as a most essential part of the devotions of men.

On many a church wall today there might rightfully be inscribed the motto of Athens, "To the Unknown God." For while he whom they worship ignorantly may still be the God of Jesus and the church, yet he remains to many simply an unknown deity. And the way out of that very unhealthy condition is the way taken by Paul at Athens; he preached to them Jesus and the Resurrection.

Imagine an audience of five hundred or a thousand! It is easier to imagine the five hundred perhaps, and yet I am sure

every budding theologue thinks in terms of thousands, and generally is glad to see two hundred on Sunday morning. Well, here are five hundred people in church, in a service of worship, Sunday morning. The minister is leading them in responsive selections from the Psalms. What Psalms? As a hazard, I will say such psalms as deal with God as a great King who deals with his enemies as a sultan of the sixteenth or seventeenth century might. Well, here you have a figure of speech which carries with it a large liability in Republican America. God is a King—and he treats poor sinners rather harshly, to put it mildly.

Are the people thinking about this Psalm? Perhaps, Yes! Perhaps, No! In any case your worship is at a disadvantage. If they are intelligently thinking, then who is to guide them across that great gulf between the religious life of a swashbuckling follower of Jahweh, to the quiet domestic conception of the carpenter shop in Nazareth, that of a Father. And then, hitch the whole matter up to twentieth-century life, a life which is very unstable domestically. Well, it's a big, risky job; but the preacher in the sermon will have to do it, or probably it will not be done. And if it is not done, you will have the strange and dangerous situation in your churches of having hundreds of people living in the age of Edison, Marconi, and Ford, but worshiping in the romantic superstition of an age whose heroes were Elijah, Samson, and David, though utterly unaware of the incongruity.

We are, as pastors and priests, constantly confronted with the difficulty of leading people to faith in God by means of a text-book which was written from two to three thousands of years ago; and by men of a different language, and of different racial characteristics. Much of the imagery of that far-off day is foreign to us; society has changed and expanded in its functioning; the status of men, women, and children has changed considerably. Unless the sermon gives orientation to the religious thinking of people, then worship can become only

the shadow of long-lost days, without substance and reality in an age when it is sorely needed.

Another aspect of this selfsame situation is found in the fact that, if people are left without intellectual stimulation and guidance there must of necessity be a luxuriant growth of divergent views regarding God and his nature; with the result that worship, in the sight of God, might easily become confusion worse confounded. One of the lifting powers of worship is the cohesion and solidarity of those who worship. Life divides us into so many classes and strata. Money, education, power, distinction, society, all join to bend us this way and that way. When we enter the church door, try as we will, we carry with us the bias of our caste. It takes more than atmosphere to put us right. Here again, the sermon may bring to us, with illumination and power, the eternal worth of the individual stripped from all trappings and tinsel; and the supreme relationship which man has to his Maker. At least, for an hour or so, there is intelligently grasped the solidarity of all mankind. A measure of uniformity is arrived at in the minds of the hearers, and God becomes real, at least as real as a group of independent minds can make him; and not a hydra-headed deity, each head the product of badly instructed worshipers, who are hardly to blame. The sermon has this worthy place in modern worship, for without it, worship might easily become barbaric, prehistoric—or even ultra-modern in its expression.

But after all is said, one instinctively feels that the sermon often falls back at last into the lap of the sermonizer. There is something so mysterious and awesome about true worship, that no kind of a sermon would be helpful to worship when preached by certain personalities; and any kind of a sermon would be helpful when preached by other kinds of personality. The sermon is the product both of the mind and of the spirit of the preacher; and if the nature and conscious intent of the preacher is toward worship, the people will be lifted up to God in the sermon, as in the prayer, and song, and other devotional

exercises. And if the nature and intent of the preacher is not toward worship, then worship will cease when preaching begins.

III. The Sermon's Position in the Service

If, for a moment, we should take literally the topic of the hour, and ask, "What is the place in point of position in the service, which the sermon should take?" what then?

Practically all sermons come last in the timing of a service, or so near the end that only a hymn or recessional follows. Back of this homiletic arrangement there seems to be the purpose of having the people worship first in order to create an atmosphere favorable to the preacher when he rises to deliver himself of his sermon. That is not very complimentary to the spirit of worship, but alas it is too often true. But really, if the sermon is to be an aid to worship, should it not come earlier in the service? Most of the hearers will not know after the lapse of a week just what the sermon was about. If it is to have any point in the matter of worship, it should make its appeal earlier in the service so that its effect may be more immediate and effective. As a matter of fact some sermons should be preached as near the beginning of worship as is liturgically decent; other sermons, later in the service, especially if the purpose of the preacher is to have his hearers carry some distinctive message from the church, which at the moment is more important than even the attitude of worship; and it need not be in conflict with the worship of the service. And of course, some sermons would enhance the whole public worship if they were not preached at all. It might prove to the benefit of all phases of public worship, if the position of the sermon was changed frequently with a view to its adaptation to the peculiar needs of the service.

To recapitulate briefly: If we are to keep the sermon as a worthy part of worship, we must stick to religious themes; we must develop such themes in such a way as intelligently to

guide men in their mental attitudes toward God. If men see God as Jesus meant they should, and as the preacher is supposed to have seen him, then the form and spirit of worship will be much more easily found and practised. Ever the sermon must reveal the God we are trying to worship. And when the preacher so reveals God that men's hearts are drawn together in love and fellowship, then the high moment has arrived for solemn and beautiful worship.

And lastly; if we can be brave enough, let us put the sermon in that part of the service where it is best designed to go. And if we are still brave enough, let us leave it out once in a while, and give folks a chance to forget our human voices and through the quiet of the hour of worship to hear " the still, small voice."

IS GOD MADE REAL TO MEN IN WORSHIP?

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WILL you go to church with my friends and me? We go to seek our God, known to some of us, unknown to more. There is my friend who has left the study-chair where he sat holding discourse with Plato and Dewey, Kant and Tolstoi, Bertrand Russell and Dean Inge, and he seeks a God of truth and logicality. With him walks a man who has lost what was to him the real embodiment of the divine—his wife. He yearns for peace and tries to find the God who gave her peace. With swinging stride behind them comes a man bearing the serious mien of duty faced and honestly performed. His God is not for such as suck the breasts of blissfulness, but calls for dying on a battle-field of social wrong. Serene and happy comes a fourth who *knows* the God within that house where mystic incense and the organ swell summon his presence in the hearts of men prostrate in reverential quietude.

What a burden does he bear who must make God real to all four! How can he hope to satisfy logic and longing; peace and the will to war; or bring to them a God of whirling ions and of broken hearts? How can he give the call of clear-eyed thought, yet keep the vision of Isaiah's call with its coals of mystic fire and brush of angels' wings?

Yet never did the world need just such worship more. Old claims to priestly learning are outstripped by experts and the call of teachers troubling the air with radio talks. The closer friendliness of the monastic home for destitute bodies and souls gives way to efficient social agencies and the psychiatrist. The social distance which gave the minister prestige has gone, and how can " one of us " give us new visions of the heavenly light to light us on our way? If there be not upon him, as by the laying on of hands, the mark of the Lamb, how shall he bring

us God in ways we cannot find alone? Or dare we hope to find our God elsewhere than where the human voice is still and no sound troubles save the happy chuckle of birds or the naive babbling of mountain streams that care naught for the morrow? Can crowds contain Him or artificial perfumes of the censer summon His appearing?

My friends and I have sought Him many a time in cushioned pews, and wondered if the tragedy were true that He dwelleth not in temples made with hands. We have come for summer hours with nature in her party dress and felt oppressed by somber lights and vestments of a church or raucous arguing against an infidel. We have left dreary wastes of mechanical toil and felt that the peace of the pew was unreal. We have come from sick-beds or from the shadow of the Grim Reaper's sickle, and stood shocked into shallowness by airy pulpit confidence. And we have drawn our eyes from penetrating essays on the senile decay of religion, to find ourselves in the presence of those who blindly, and with awful fascination, followed familiar rounds of sermon, song, and prayer.

There was a day when we sat beneath a preacher who made us sense eternity in everything. The present evil of a local wrong took on the form of discord in the music of the spheres; the present travail seemed a little thing beside the great unborn ideal that was to be. To smoke-filled city slaves he brought a breath of mountain air from Horeb or from Lebanon; and through his strong, kind hands the futile tangle of our lives was drawn till with deft fingers he had woven thereof a tapestry of beautiful design to give us joy. Yet, when we sat at ease in Zion, he warned us what a little thing is life and wealth and social favor as compared with the thrill of standing on the parapets of righteousness battling our way to new worlds won from ignorance and greed.

"Where was God in all this?" you ask. Well, he was in the universal harmony that lent to our single notes of life creative meaning. He was the God of Horeb seen again through

the smoke of the smouldering ruins of theological and ecclesiastical systems. He was the God that made this preacher recreate our lives; and God it was who ordered us out of the trenches where we stood stolid and terrorized, out to a larger fate where evil clattered and the thrill of warfare gripped our wavering wills.

But this great preacher left us, and in his place there came a heavy-booted, hulking mass of brains. He showed from electronic physics how the God some supposed dead was found again in protons charged with energy. He cited biochemistry to prove the existence of a Vital Urge within our wretched frames. Our souls, we learned, had not departed into the reflex or the central nervous spasm, but survived with the mystery of the image that comes 'twixt muscle inhibition and the redintegrated act. "What wonders for a preacher's desk to show!" you say. Perhaps, but I have noticed, when his talk was done, a look of pathetic soul-hunger in my friend who lost his wife; while he who dealt in naught but cure of souls (in his own charitable way) seemed quite unthrilled to know there really were such things as "synapses" and "bonds"; and the man who reads in Plato and the Pragmatists smiled and picked up his hat and went his way. Had God become more real to these men?

One summer at our common summer home we heard another kind of minister. His was no overwhelming brow nor yet the artist's delicate profile. Rather, he smiled an open, friendly, penetrating smile, that made you feel he knew the world of men. Our would-be intellectual had been too busy with his books to note what interludes were played, or how the sunlight from the chancel made of the center aisle a path of blood. This man knew neither art nor music; save as a necessary background for a challenging sermon that rollickingly tossed us to and fro upon our hammocks of special privilege, till we must seem to hang by a hair upon the brink of some catastrophe. What was his God? A restless urge to change

the lives of men and children, till the new world come and ancient wrongs should go. This preacher ridiculed and then would plead with us to see the other's point of view, that human understanding might defeat the ogrish figures that doomed our common life. Or he would taunt us with the folly of riches. He hoped, apparently, to let God in as through a hole that he had jimmied in our hardened shells, till like some microbe God should make us sick of all our erstwhile pleasures, and send us out to find our joy at last in paths we had not known. Thus should we see new life under conditions we had previously ignored; till in this strife of readjustment, God should be felt within, the ever-present foe of peace.

Again I turned to watch my friends, the four: philosopher, widower, ritualist, and social worker. What would they say or do? To the philosopher it brought again a smile, oh! that inscrutable, detached amusement that would fill me with an empty gloom. The widower was thoughtful: somewhat of this concern for others' good was his wife's too, yet she was calm withal and never irked him with her charity. What was it she had had that did not here emerge? My ritualist friend went out with blazing eyes. He later called it desecration of a holy place: making a smelly alley out of heaven. With hope I turned to ask my friend who gives his life in social service, how such a sermon met his need. " It's only what I grant with all my life. Had he but told me how the gates ajar that beckon us to finer human life can look when all their beauty and the view beyond is seen, then I might see divinity this next week hovering in the background of the slums. I want to see the beauty of the dream transform the sordidness of case-work, hospital, and morgue."

Are these the men to whom God is made real? Can any minister hope to meet them all? If we should hold that we do not create worship; that worship is something that happens to us, then what is there for the minister to do? All he can do in this case is to free his congregation from the daily tasks and

worries and leave them open to the inflow of divine power. His task is done, and worship has reached its goal, when by distraction of attention from regular activities of life he has, so to speak, set the stage for the coming of God to those who wait. This waiting is the waiting of the mystic, but the mystic's process of release or purgation is followed by meditation. The attention distracted from the sorrows or ambitions of our daily striving is focused again: this time upon the object of its hope, on God. A definite center of thought is reached, an object appears in the mystic experience, and saves the worshiper from the meaningless bewilderment of an emotional fog.

This fact prescribes one clear element in making the experience of worship a sense of reality: the content of the experience must be provided. There is a thought-element in the experience of reality. *Something* must become real. It will help us to see our problem if we pause for a moment to see what is involved in any attitude of worship. An attitude is the organization of our wishes around some object: friend, flag, or scientific method. There are two poles of the attitude: the wishes or emotions, and the object. There are also two kinds of attitudes. Those in which the emphasis is laid upon clearly identifying and defining the object are intellectual. If the whole of our energies go into this defining process our attitude becomes intellectualistic: it may be scientifically correct, but it has become divorced from the emotions with which it began. This is sometimes called "dry intellectualism," "losing one's fervor." Defining has become such an absorbing activity on its own account that the emotional drive is entirely lost, and sometimes rationalized away as "naive enthusiasm." On the other hand, if the drift in the attitude be toward emotional expression to the disregard of the precise object, we call it sentimentalism. The sentimentalist is enthused about something which he has not defined for himself: he thinks it is "so wonderful to be here" but doesn't know why.

On which end of the attitude does reality lie? When you

have answered this question you have committed yourself to a program of worship. For if the sense of reality lie in having the object clearly defined, then the function of worship is to sharpen the mind; but if the sense of reality be an emotional experience, then the minister's task in worship is to induce as rich a variety and vividness of emotion as possible. This analysis locates our problem of inducing the sense of divine reality so far as the intellectual and emotional types of worshipers are concerned. But what of the man of action? If we study this active type we find that he differs from both the unemotional rationalist and from the non-rational sentimentalist in the fact that he *does* something about it. Does something about *what?* Obviously some definite idea sets the goal of his efforts; but what impels him to *do* anything to reach this accepted goal? His will, you say. What is the will? To answer that the Holy Spirit, or the Vital Urge is what impels him, gives no answer beyond an affirmation that he " is led to do something about it." Practically it would bring us back to the idea of worship as waiting for something to happen to us.

Let us return to my four friends who go to church with me in search of God. How shall we classify them as to their attitudes in worship? Quite clearly, my philosophic crony is your intellectualist. This means, then, that God is real to him when some definition of God is offered, some identification of the divine, which fits with what he knows of life. Why then did he smile at the preacher's sermon on the psychological validity of the soul? Was it because he did not believe in reflexes or synapses? Not at all. What brought the smile was his realization that this preacher was more concerned to defend the soul than to study psychology. The minister was not giving the *real* reasons for the faith that was in him: he was rather hanging on grimly with one hand to his doctrine and reaching around him with his other hand for facts to make it plausible. If the sense of reality of God is to be reached by the pathway of logic, then we cannot pick and choose our facts to suit our

especial idea of God: we must examine our world and see what there is in it that constitutes a logical interpretation of the facts. It may be only dimly identified as a vague possible meaning to life. In that case, in heaven's name, let us admit it! The road to intellectual experience of reality has a gateway on which is a sign: "No admittance except on honest business. Inquire on all sides." To expound God as present in the triumphal course of history, and to ignore the arguments of Oswald Spengler's *Decline of the West* is dangerous as well as dishonest.

But my other friend, the sorrow-stricken widower, is not very much exercised over the electronic theory of matter, nor over the evidence of mutual cooperation among the ants. For him a very complex attitude of loving devotion, cultivated for a score of years, has received a terrific blow: the object of his emotional outpourings has passed away. Since in his particular case most of his emotional life was organized around his wife as the object of his longing and devotion, almost his whole life has been shattered by the loss. We must wonder, we on the outside, where he found his experience of divinity through her. Was it that her life stood to him for life's ideals? If so, then God must become real to him by seeing that those same qualities of the divine are found in other people, and in the Christ who was in turn her ideal figure. If he found the divine in his own fine devotion and fidelity to her, then God for him must be found again in some equally absorbing devotion. So far as worship is to play a part in these transfers of his experience, the minister must embody in his liturgy stress upon the ideals for which she stood, making them live again in the aspiration of the assembled worshipers; or else present great ideals and objects of devotion till this man's soul casts anchor once again and is at peace.

What of my friend the ritualist? He is a much-abused fellow. Some of our mutual friends call him a sloppy sentimentalist; others say he is a mere æsthete and not a religious worshiper. Perhaps the charge that hurts him most is that

which comes from his younger contemporaries who, having studied a little psychoanalysis, inform him that he suffers from infantilism: that his ritual emotion is merely a reverberating memory of mamma's hand holding his when first he came to church. Not being very introspective, this man cannot give any more adequate explanation of his worship experience; but he stubbornly insists that he finds God there as nowhere else! What shall we say? If this non-rational experience of calm or exhilaration is its own guarantee to him of divine power, what *can* we say? Perhaps he reaches areas of awareness that our rationally inhibited organisms cannot find. At any rate, it is apparently for him impossible to communicate the experience save in terms of its emotions. If he calls it ineffable, he certainly has plenty of backing from the mystics. Yet the mystics themselves have sensed a peril in this very peace which passeth understanding: they have like Saint Theresa sought tests to distinguish the divine indwelling from mere emotional surgings.

The difficulty with this type of experience is that it can scarcely be socially mediated. For the media of social communication are words which have been given a clearly definable content; and the defining process seems to let the individuality of the experience escape. There are, however, certain common experiences which may be suggested by non-verbal means such as music and the rhythm of poetry. This being so, certain symbols may emerge in the experience of the group to connote that experience: their meaning is not harbored in any description but in the memory of inarticulate individuals. Take the case of the Communion Service. Who shall say just what the drinking of the wine means to the individual worshiper? Does it induce the sense of shame at our desertion in the shadow of the cross? Or does it mean forgiveness of our sins? Or does it bring new spiritual power into our very bodies with his blood? Does the effectiveness of the eucharistic meal depend upon an agreed definition of the precise significance

emotionally of the act of drinking the wine? This is a psychological question. Apparently, where no common definition is specified, and each worshiper reads into it his own meaning, the rite still serves as a bond of Christian fellowship. The intellectual content is suggested by theological background; the emotional quality is determined by the entire atmosphere of solemn silence, quiet music, hushed tones of human voices lost in Gothic loftiness. For the ritually trained worshiper the rites themselves by contagion reenforce the belief with which they were previously associated; and God becomes real again with the reality of emotion collectively experienced.

But we must not forget our friend the social worker. Strange as it seemed, he was relatively untouched by the sermon on social obligation. He wanted an experience to raise his routine labors into the perspective of a lovely dream, so that around the ideals of social morality there might accumulate an emotional drive based on deeper appreciation of them. The aims of social righteousness must be so charged with beauty and poignancy that they induce the exhilaration of sheer appreciation and of challenge. This is the value of utopias: that they make out of the socially unattained an object of present joy till its achievement becomes imperative for the soul's satisfaction. This is the joy of conflict. It is also the sense of the struggling God within.

The philosopher leaves his desk, the widower his strangely empty home, the social worker comes from broken lives of underdogs, the ritualist leaves all behind for God. What will you do to these friends of mine? If they come with you one mile, will you compel them to go with you twain? Or will you learn their several roads to God, and, going with each of them a little way, show him the beauty of the way he walks, till in his pilgrimage he finds through you eternity in every step he takes?

THE TREND IN PROTESTANT WORSHIP

President MILTON G. EVANS

It is always difficult to indicate and estimate trends or tendencies. Every great movement has its minor counter-currents. Both great and small are always present in dense populations extending over wide areas. Shifting of populations and interaction of various levels of culture complicate the problem. In a country so new as our own, major and minor trends are more obvious. Older sections have established routine and social habits; frontier populations inherit morals from the place from which they migrated, but they have not yet formed fixed social ideals and community customs. Indeed, the several types may not be far removed geographically. They are found within the same areas of our rapidly growing cities. Accordingly, worshiping groups show every variety of worship from the most complex and artistic ritual to the simple liturgy of praying and singing together and conversation about religious experiences and hopes, or even the liturgy of silent worship where no speech is heard. The purpose, now, however, is to note the trend of worship in the old and large Protestant groups.

Worship is not identical with religion, but religion cannot persist without worship. They coexist as content and form. Both religion and worship are based on the feeling of kinship between the object of worship and the worshiper, a striving to get together, to converse. Hence, prayer is the most universal fact in both religion and worship. The universal fact has not been better expressed than in the familiar words, "For he who comes to God must believe that he is, and that he becomes a rewarder to those who seek after him." This is not the opinion of a cultivated Greek Christian only. It is this conviction that gave rise to the beautiful legend of the Mandans. They believed that the first man had promised to assist them

whenever they should be in danger, and had then removed to the Far West. Enemies came. One Indian suggested that a bird be sent to the absent protector to seek his aid; but no bird could fly so far. Another suggested that a glance of the eye could reach him; but hills arising from the plains prevented this. Another suggested that thoughts were the surest way of reaching him. He then prostrated himself, wrapped himself in his buffalo skin, and said, "I think—I have thought—I return." The Indian had taken his long journey to the Far West, had fellowship with the god of the sun, the progenitor of his race, and rose ready for the conflict in which he was victor. This is religion, and his behavior was worship. That which has just been described in language has been expressed in bronze in Cyrus E. Dallins' "The Appeal to the Great Spirit." The Indian is a chief of majestic physique; strength is indicated in every muscle; he is astride a horse which at once suggests power and speed. Here is self-reliance, if it were not for the outstretched arms, relaxed body, and eyes turned to the limitless sky. So masterfully has the sculptor portrayed human strength and dependence, the desire of human spirit to meet the Great Spirit in life's crises, that the beholder involuntarily worships. The Indian of the Plains and the cultured reader in the Boston Library are akin to each other in fellowship of faith.

Worship is not only prayer; it is revelation also. The worshiper believes not only that God is, but that he rewards, and the highest reward is assurance that he hears and answers. A God that cannot answer is not God.

In the narrative of Elijah's contest with the priests of Ba'al on Mount Carmel, one of the grandest creations of religious poetry, the proof that the worship of Jahwe in Israel is the only true worship, consists in the fact that, however loudly the priests of Ba'al might shout, however much they might lament and torture themselves, "there were no voices, nor any that answered," whereas the prophet of Jahwe had scarcely uttered his prayer before he was answered by the Holy One of Israel with fire from heaven.

The worshiper is active in prayer and passive in revelation. This twofold relationship is apt to be mechanically conceived, and the reply thought of as something objective, external to the worshiper. It is at this point that skepticism arises concerning answer to prayer, conceived as a objective message from one who is wholly other than the worshiper.

The truth underlying the experience is illustrated in the story told of the Persian mystic Jelal-ed-Din Ruu. "But why," asks the prophet, "have you ceased to call upon God?" "Because," replied the doubter, "the answer, 'Here am I,' never comes, and I feared to be turned away from the door." Whereupon the prophet says: "Thus has God commanded me: Go to him, and say, 'O sorely tried man, was it not I that urged you to serve Me? . . Your invocation of Allah was my "Here am I," and your pain, your longing, your zeal, were my messengers.'" That is, in worship, the active and the passive, the prayer and the answer, the approach and the acceptance, the weakness and the strength, the cry for help and the deliverance, and the remorse and the joy of pardon, are of man and of God jointly. God and his worshiper have become one.

It is this experience that eliminates time and space; that makes men unaware of evils and toils; that shuts out the contradictions of life, and gives a peace that passes understanding.

The value of worship in releasing the mind from the problems occasioned by the inequalities of life is graphically portrayed by the Israelite who penned the Seventy-third Psalm:

> Surely, God is good to Israel, to the pure in heart.
> And as for me, my feet almost turned aside;
> My steps well-nigh slid.
> For I was envious at the foolish.
> When I saw the prosperity of the wicked.
> For their death has no pains,
> And their strength is full fed.
> In the troubles of men they share not,
> And they are not plagued in common with men.
> Therefore pride is become their necklace;

The garb of violence covers them.
Their eyes stand out with fatness;
They have more than heart conceives.
They mock, and with malice they speak oppression;
From on high they speak.
They have set their mouth in the heavens,
And their tongue walks through the earth.
Therefore do his people turn away hither,
And waters in abundance are eagerly drained by them.
And they say, How does God know?
And is there knowledge in the Most High?
Behold, such are the wicked;
And forever secure they have increased wealth.
Surely, in vain have I cleansed my heart,
And washed my hands in innocency;
And been smitten all the day long,
My chastisement morning by morning.
If I say, I will declare thus,
Behold I should deal falsely with the generation of thy children.
And I meditated to know this;
It was an evil in my eyes;
Till I went into the sanctuary of God,—
Gave heed to their end.
Surely, thou dost set them in slippery places;
Thou dost cast them down to ruin.
How are they brought to desolation as in a moment!
They are swept away, they are consumed with terrors.
As a dream when one awakes,
O Lord, when thou awakest, thou dost despise their image.
For my heart is embittered,
And I am pierced in my reins.
And I am brutish, and know not;
A beast have I been before thee.
But I am continually with thee;
Thou hast kept hold of my right hand.
Thou wilt guide me by thy counsel,
And afterward wilt receive me to glory.
Whom have I in heaven?
And with thee I have no delight on the earth.
My strength and my heart fail;
The rock of my heart and my portion is God forevermore.

This view of the motive and value of worship has always been congenial to Protestants just because they are religious. It is common to religious communities, whether large or small. It is peculiarly congenial to Protestantism, however, because it emphasizes individual or subjective worship, as contrasted with group-worship, and because it emphasizes the element of belief in the reality of the Object of worship. "Worship may be attractive, æsthetic, sublime, but it must be something more. It must be pervaded with a genuine and healthy mysticism, it must be inspired by belief, without which it is nothing." Protestantism has had a sufficiently long history to make it possible to evaluate its merits and demerits. The study of history of religions within recent years has given a standard of comparison, and permits a judicial estimate of any religion in any given period of history. This purely scientific method has evoked appreciation of forms of worship other than those to which Protestantism has been familiar, and the consequent trend toward a more ornate, more æsthetic, and more unified objective worship. The trend will become more apparent because of the growing conviction that if individual worship is vital to personal religion, corporate worship is equally vital to social religion; and because of the ever increasingly enlightened Christian conscience that demands that a worship of the One Father of all shall be of such character as to include all as its possible participants.

Human nature is social; religion is social. The feeling of kinship between God and the worshiper prompts subjective worship. The feeling of kinship between persons of like experiences prompts corporate worship. All new religious groupings exhibit the characteristics of the earliest Christian group: "And they continued steadfastly in the apostles' teachings and in fellowship, in the breaking of bread and the prayers." The feeling of dependence that drives us to companionship with God drives to companionship with like-minded fellows. Man seeks support in others, and if the others share

with him his religious convictions, they together will seek support from the God in whom they trust. Corporate worship will inevitably result. As the new body grows in numbers, the motives prompting membership vary, and many conflicting ideas and practises arise. Some sort of binding power must hold them together, some all-inclusive loyalty must be evoked in order to suppress subordinate loyalties. Teaching is imperative, and some social instrument devised. Both are incorporated in a liturgy, and in the process of time, the liturgy becomes complex. Many forms and customs that have lost their original motive are retained, but still have value if interpreted sympathetically. They also indeed have other than distinctively religious values. The values are none the less real. They may be æsthetic; they may be intellectual; they may evoke the feelings of awe and sublimity, feelings akin to reverence; they may strengthen the resolution for right conduct, without a religious sanction. All these values belong to the elaborate ritual of medieval Christianity both East and West. It was the growth of centuries. Many elements of the ritual were ordinary social customs adapted to religious ends. Social habits were the molds into which were poured the contents of Christian ideals. The wonderful liturgy of the Greek and Roman Catholic Churches had incalculable value in establishing the solidarity of dissimilar groups, and stabilizing the emotions of uncouth and uneducated pagans, and creating permanent attitudes of reverence for Christian ideals. The worship within the Christian churches was one of the great, if not the greatest agency in making Christendom Christian. It is the worship within the Catholic Church today that prevents its overthrow.

But it was also the teaching, through worship, that scandalized the more serious-minded. The form had come to be an end in itself. The creative ideal of the first centuries was obscured by more immediate ideals. Sundry mediating and conditioning causes were magnified to the exclusion of the

originating cause. Inevitably the Protestant revolt, on the religious side, was reversion to the simple forms of the first Christian century. It was the attempt to undo the process of history, to crush into the acorn the fully developed oak. It was the equivalent of affirming the Christian development of fifteen centuries to have been a deterioration, and that a new beginning must be made. The Church needed reformation, and the reformation needed was in the sphere of the intellectual and the moral. For the past three centuries, Protestantism has been contributing its influence to modifying the Catholic Church both in its philosophy and ethics. During the same centuries, it has been increasingly aware of its own loss through lack of social solidarity. It began with intellectual and moral dissent. It justified its dissent by appeal to Scriptures, to reason, to conscience, and to facts of history. Disputations characterized the movement. In their religious gatherings they listened to reformers' teachings. Their worship naturally included more of the didactic than that of the Catholic churches. Strong personalities gathered about themselves like-minded adherents. Formal confessions of faith resulted. These were incorporated in ritual. A service of worship for each of the several groups in a community arose, having much in common, but enough to separate permanently. People of the same community akin in citizenship, in industry, in commerce, were separated in religion—separated in the sphere that is most individual and most universal. But this condition cannot be permanent. Religion by its very nature in an advanced stage of culture cannot remain partitioned among groups. The smaller groups coalesce to form larger ones, for all are aware of a fundamental unity. The larger groups will in time overlook their differences in origin and in history, because of their sense of fellowship, children of the one Father, worshipers of the same God.

It is this trend toward unity that is breaking down early Protestant reaction against the stately forms of worship of

ong-established churches. In the recognition of the power of harmony and rhythm in music, in color and in architecture to effect repose, meditation, and reverence, religious people avoid the distractions of a service that lacks unity and design. They perceive that the service of worship as distinguished from the educative, must contribute to the creation and deepening of the religious sentiment. Hence, they see the futility, and indeed the impotence of debate and controversy in a service designed to worship God as interpreted by Christ. Protestants are feeling the incongruity of singing songs of praise and chanting hymns of petition composed by Jews and Catholics, and by Protestants of every type of faith in which the common experiences of redeemed men are voiced, and of listening to a message from God through sermons designed to arouse prejudice and hostility. The disputative in the sermon as an integral part of an order of worship characteristic of militant Protestantism is giving way to the devotional and interpretative. The sermon itself is becoming a symbol of the redeeming grace of God and the means whereby the sanctities of life are celebrated in becoming speech. Dean Sperry may be correct in his observation:

> There are at present no indications that the great bulk of non-liturgical churches in America are likely to develop liturgies in the near future. The tradition of the freer service is very strong, and the American temperament requires occasion for informality and initiation. There is probably a principle at stake here which may not be too easily relinquished. But the present fact is that the original truth of the free service has become in practise a rather uninspired and uninspiring platitude.

Whatever of value the free service may have had is retained in the prayer-meetings, and in some churches in the covenant meetings. The required emphasis upon the intellectual, or the educational, is secured in Sunday schools, in study classes. The human need that demands the purely social interchange of thought and feeling is met by "church socials." In short, all that was included in the activities of the earliest Christian com-

munity, " the teaching of the apostles, and in fellowship, in the breaking of bread and the prayers," is now secured in the manifold activities of an organized church. And it is this very complexity and multiplicity of activities in connection with the church that is making Protestantism feel the need of emphasis on " the prayers "—the devotional service, the distinctly worshipful element of religion. The descendants of Puritans in America today may admire the stern loyalty of Cromwell in his conception of truth, but they do not applaud his use of sword and ax in defacing frescoes and destroying exquisite carvings. Cathedrals are more sacred to us than to the soldiers of Cromwell. Protestantism today discovers no danger in a beautiful litany, and signs are not wanting that non-liturgical churches will develop forms of worship that will not only symbolize the genius of Protestantism, but the sanctities of life in every occupation whereby man earns his daily bread and meets the testings that endanger his moral integrity and spiritual healthy-mindedness. They will conserve both the value inherited from pre-Protestant Christianity, and the new intellectual and moral values contributed by the Reformation. This is possible, and it will be the result of forces now operative. Dean Sperry's insistence upon more dignity in the conduct of public worship is indicative of the need and of the trend and of the goal. His words are:

> The present chaotic condition of worship in the non-liturgical churches holds out little hope of any solution of the problem, even by the merest random accident of the laws of chance. / The average minister, beyond picking a Scripture lesson and hymn to anticipate his sermon, and another hymn to follow his sermon, probably does not give five minutes' thought a week to the rest of the service, and has no definite theory as to what is supposed to be happening and what he is theoretically doing, in conducting public worship.

The verdict is in the main true, but a visit to many of our churches shows that many of the " orders of service " are being transformed into " orders of worship." There is a growing

ecognition of the place of the congregation in the worship. Responsive readings, choral responses, organ meditations, are nore frequent. The minister is becoming less obtrusive. He nakes few announcements, if any; he does not feel impelled to nake comments on hymns or to exhort to generous giving. He s coming to understand more clearly what " he is theoretically loing." He is not worshiping alone. He is becoming aware hat it is not the occasion for his own personal devotion or for xpressing his personal faith and duty. He is voicing the spirations, the memories, the hopes, the achievements, the ailures of the congregation. The hymns he selects are their ymns; his prayer is their prayer; his message is their mes-age. It is as if each one in the congregation were in his place; or to change the figure, as if he were the composite person of ll before him. He is not their priest nor their prophet. All re priests and prophets. They have been made so by the One hey all worship. Hence they sing a new song: " Worthy art hou to take the book, and to open the seals thereof; for thou vast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation; and madest hem to be unto our God a kingdom and priests; and they eign upon the earth."

Somehow Christian worship ought to be a dramatiza-ion of the ideas and emotions implied in this act of wor-hip ascribed to the four living creatures and the four and twenty elders. In such worship, there is no place for timid messages, light banter, of personal idiosyncrasies. For " the worship of God is an adventure of the Spirit, a flight after the unattainable." A flight after the unattainable! Yet it is attained in worship, where there is belief in a worthy object of worship. For it is the God whom one adores that saves. It is the finding of both the history of religion and the psychology of religion, that " we and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal

being constitutes, takes a turn genuinely for the worse or for the better as each fulfills or evades God's demands." In other words, God and good are correlative in thought and conduct. For it is not that God is, but what he is that makes his worshiper "take a turn genuinely for the worse or for the better." The metaphysical conception of the unity of God gave birth to Mohammedanism—"a pantheism of force"; the moral view of him as the rewarder of conduct has made Israel the world's tutor in righteousness. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" And the result of worship of such a God was a turn genuinely for the better, so that the ideal Israelite is thus described:

> Jehovah, who shall sojourn in thy tabernacle?
> Who shall dwell in thy holy hill?
> He that walketh uprightly, and worketh righteousness,
> And speaketh truth in his heart;
> He that slandereth not with his tongue,
> Nor doeth evil to his friend,
> Nor taketh up a reproach against his neighbor,
> In whose eyes a reprobate is despised,
> But who honoreth them that fear Jehovah.
> He that sweareth to his own hurt and changeth not;
> He that putteth not out his money to interest,
> Nor taketh a reward against the innocent.
> He that doeth these things shall never be moved.

Such a God, worshiped in Temple and Synagog, made men of clean hands and pure hearts. For the habit of a devotion reacts on life. Adoration implies contemplation, admiration, and devotion to the object adored. Substitute for the worship of Jehovah as revealed in Old Testament the worship of God as revealed in Jesus, and new values are experienced. When a man believes that he has discovered in the face of Jesus Christ the full glory of God, he has taken into his life the most powerful moral dynamic. If the worship of the Jew led him to ask,

> Who shall ascend into the hill of Jehovah?
> And, who shall stand in his holy place?

And heard his conscience answer,

> He that has clean hands, and a pure heart;
> Who has not lifted up his soul unto falsehood
> And has not sworn deceitfully,

much more does the worship of God, the revealer of his love and righteousness in Christ, cleanse the life of those who adore him. Their Object of worship has his throne in a city into which there shall not enter anything unclean, or that works abomination and falsehood. Their ideal of life is to escape the contamination of earthly society and to cultivate fruits that can ripen in no other soil than that made productive by Christ's spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." Such virtues have blossomed into fruitage in every century by Christian worship, whether in stately cathedral, with the accompaniment of most elaborate ritual, or in some frontier cottage where pious folk without ordained clergy call upon the name of the Lord. Protestants and Catholics alike are coming to see that it is not liturgy, or ritual, but the God whom both worship, that makes them both take a turn genuinely for the better. Hence, it is that Protestant worship will retain the values of the Reformation, not by refusing to disregard the æsthetic and the symbolic, but by using every possible artistic appeal to magnify the One God—the One True, the One Good, the One Beautiful. The beauty of holiness may be entered by any "gate beautiful," if the Holy One is invoked in worship.

There is no danger that religion shall become a "morality tinged with emotion," if the worship is the adoration of the God of the widow and the orphan, a God who does not look with indifference upon the moral inequalities of life. Strengthened and purified by a worship that evokes the best in the whole

of man's nature, the worshiper goes out into the world to make his life a ritual service in social well-doing. Protestantism is discovering that its moral emphasis may not only be retained but accentuated and made persuasive, if it can devise a corporate worship, however ornate and elaborate, that makes Christ central. Of such worship, the words of Francis Greenwood Peabody, written in another connection, may be used:

> The great peaks of idealism come into view and call one to their exploration and possession, and one calls back to them,
>
> "Wait there, wait and invite me while I climb,
> For see I come! but slow, but slow,
> Yet ever, as your chime
> Soft and sublime
> Lifts at my feet, they move, they go
> Up the great stair of time."

In Christian worship the flight after the unattainable is no fruitless flight. It finds its resting-place in seeking those things that are above.

WHO'S WHO IN THIS ISSUE

The Reverend D. L. Ritchie, D. D., is Dean of the United Theological College, Montreal, Canada. His paper was read before representatives of the Eastern Theological Seminaries of all denominations. We are pleased to present it here to a larger group.

Allan Hoben, Ph. D., D. D., President of Kalamazoo College, has had both pastoral and university teacher's experience. He offers a splendid corrective to the present tendency to "debunk" the Church. Recently he has become a valued contributor to *The Atlantic Monthly*.

Religious Education is treated in this number by Owen C. Brown, D. D. Doctor Brown is Secretary of the Department of Religious Education of The American Baptist Publication Society and Editor-in-Chief of Sunday School Publications of that Society. He has held pastorates in Kansas and Massachusetts. His story of the evolution of the curriculum of the modern Sunday school will be informing and suggestive.

Professor Henry Pitney Van Dusen, Ph. D., is Assistant Professor of Systematic Theology and the Philosophy of Religion, Union Theological Seminary, New York City.

The Reverend Frank Gavin, Ph. D. and Th. D., is Professor of Ecclesiastical History at the General Theological Seminary, New York City.

The Reverend George F. Finnie is Minister of the United Baptist Church, Lewiston, Maine.

Professor Edwin E. Aubrey is Associate in the Department of Biblical Literature, Vassar College, Poughkeepsie, N. Y.

President Evans of Crozer needs no introduction to our readers. His paper has values which will be recognized by all in its relation to the preceding addresses.

NOTES AND CURRENT DISCUSSIONS

It is noteworthy, not to say remarkable, how much certain writers can tell us of Jesus himself and what he would do in the present or other situations, who at the same time assure us that all our sources of information, the Gospels, are compiled by (to quote) " unknown persons, depending largely on second-hand information, ignorant of historical method, and evidencing the natural bias of their enthusiasm."

These informants remind one of the saying of philosophers concerning other philosophers and Herbert Spencer in particular, who (the latter) declares that the Absolute is unknowable, and then proceeds to tell more about his Unknowable than the boldest theologian has ever dared to affirm of the God of religion who is known in men's moral and spiritual experiences.

With no reliable source of information the critic has only his subjectivities to offer. One cannot avoid the question as to what grounds make the subjectivities of these writers more reliable than " the subjectivities " they oppose. Who are *their* informants? What knowledge of Jesus have they by which they can affirm in reason that present-day interpretations of Jesus are inconsistent with the real Jesus?

One can suffer criticism of one's views when a common ground of knowledge is found and attested; but one finds insufferable the dogmatism of those who affirm the only sources of knowledge are unreliable and then venture to consider benighted those who are unwilling to accept their more or less purely subjective constructions which they appear to think are historical facts.

Isn't it really time that criticism confessed its sins and that a fresh start be made by all on some common ground of history or faith?

A SIGN of the wide-spread and awakened interest in religion and theology is the attention and large proportion of space devoted to the consideration of these concerns in the magazines which one is accustomed to think of as given wholly to literary and educational interests. As a reader for some forty-five years in these magazines one cannot fail to notice the difference in sympathy and the number of articles published. In some instances the writers are professional, either ministers or ecclesiastics in some relation; but quite as frequent, and generally of more interest, are the articles of lay writers—that is of men not engaged in theological education or in the propagation of religious truth. Names of those eminent in science, education, philosophy, or archæology, may be found in the list of these writers; and the value of their contributions is in some measure enhanced by the fact that they are not prepared by special professional pleaders for religion.

Ministers of churches and all others interested may find notable discussions of religion themes in almost every number. These articles are representative of contemporary thought and reveal the trends of present-day reflection, which special articles and theological books often fail to do. They have the double value of their non-technical forms, in which the thought is cast; the free reference to living religion; and, being outside the academic circles, the writers make less conventional reports of their findings in human thought and experience. The Christian preacher or propagandist will or may find material and method in these discussions of more than ordinary value—more interesting for the freshness of their approach; more inspiring for their naive treatments of themes, most often classically treated (and so innocuous); and more often in the thought forms current among the laity and so most influential with them.

In this section of our QUARTERLY attention has been called to some of these articles for the past year, and more will follow. But our readers, who are interested, will lose much of

" contemporariness " in their ministry of the truth who fail to be familiar with and attentive to this new school of religion and theology.

A CONSPICUOUS instance of this fact is to be found in the November and December, 1928, numbers of *The Atlantic Monthly*. Here may be found articles of the kind above referred to, all of significance to minister and theologian. " The Great Galilean," by Robert Keable (November), followed by " The Mind of the Master," from the pen of the same author in the December number; " Some Constructive Principles," by Herbert Parrish, looking to " the matter of the reconstruction of religion "; " Compulsory Chapel," by Willard L. Sperry, suggesting its rather baleful effect on students' attitude to religion: and " Humanizing the Missionary," by Louise Strong Hammond, a reply to the insistent and often unjust criticism of the missionaries of the Protestant churches. The December number has also a crisp and nerving article on " The Larger Agnosticism," by Bernard Giddings Bell; an article which, for spiritual and religion value, we wish we might reproduce here for all our readers. The article " An Apostle to Youth," by John McCook Roots, is a revelation of a situation and of the deep religion interests among groups of which the average minister knows little.

In addition to these papers of explicit religion value are others with ethical implicits of almost equal value.

IN the current quarter the outstanding article of religion interest in these magazines is by Mary Austin. It appears in two parts, in the November and December numbers of *The Forum,* under the title " Experiences Facing Death." The writer grounds her conviction that " personal consciousness persists beyond death " in her experience of the presence of God. For her, God is the experienceable quality in the universe, " the Universal Consciousness." This experience, a purely

personal one, has been the "one abiding reality" of her life; and though initiated in childhood it is an experience oft repeated and still repeatable.

The description the writer gives of the beginning of this experience, and the analyses she makes of it, while interesting, are not of vital concern except that for her it is not mental merely, but "responses of my inner-self to a stimulation whose source was beyond guessing." If the reader is satisfied to call it God she is also. The superior interest here is that she has so much more confidence in the revelations which come from this experience that if this tells her that life is ever living and the human frame only one of its abiding places, she will believe it much sooner than she would her intelligence, or that of Bertrand Russell, the latest prophet of extinction, of whom she writes that he has "one of the few modern intelligences that one feels bound to respect."

Perhaps we could as well say that she grounds her conviction of the reality of "immortality" (she avoids that word) in the fact that there is something within all life which knows all the ways possible to life; and which in higher creatures becomes more or less conscious. This "knowledge-feeling" when it refers to less important issues may be called "a hunch" and is often trusted against intelligence. In its reference to matters of the scope of "life-continuance" men for the most part there also have trusted it; even though later, more adequate explanations have been discovered which have led some people to suppose that "the embodied perception of reality has been completely disproved."

For the writer again, the current explanations of the things going on inside man—most of which have changed several times in her lifetime—do not shake the evidence of this inner testimony as to the existence of the thing itself. Shrinking, as she did for particular reasons, before the near approach of death, only "the how" of continuing life daunted her, not the fear that "the essential 'I' wouldn't still be there, perfectly

aware of myself and with a recognizable budget of personal characteristics." She was still intellectually convinced of survival.

Concerned, however, with "the how" of that continuing life, dreading lest it should mean—to use Paul's phrase—that we be "unclothed"; desiring such vesture of spirit as would make life in continuance a serviceable and to be desired thing, she rejects the idea that death is the end of the life adventure, or is decisive, so that the course is then marked out one way or other without appeal. Equally she casts aside the traditional content of that life along with the "revelations" of the spiritist, and the goal of the Oriental mystic. So far she ranges herself with Jesus:

> Though I am not a practising Christian I discovered myself in complete accord with Jesus in his teaching of sustained personal identity maintaining itself by harmonizing all its impulses with the Immaterial Reality out of which we are fathered.

But the writer does not rest her case here. She reminds us that there are among biologists two theories current of the origin of human consciousness. One is that consciousness is the by-product of life activity, as heat is of chemico-physical processes. The other theory is that consciousness is energetic in its nature, that it permeates the universe and lodges in the material complex which affords the necessary scope to its activities. If the biologist protests that this is an oversimplification of an immensely involved process, she reminds him that her purpose is merely to indicate that the theory of immortality she sets forth is rooted in current concepts of life origins and processes, and ties up with much that is in everybody's mind in modern biological and psychological discussions, now so freely indulged in by all.

In the terms here indicated she offers the material of a rationale of immortality, perhaps one might say a scientific justification for her faith. In an argument too complex to report in this review, but convincing in its procession as an

experience, her conclusion " that consciousness in its nature is ever-living " seems not overdrawn.

Raising the question as what we may think of " the how " of that " ever-livingness," she asks, " What, explicitly, do we know of consciousness that serves as a starting-point for a new life cycle? " This involves the consideration of consciousness as displayed in the whole scale of evolution as well as in the individual span. These simple elements are characteristic of it—self-awareness, desire, and will. We know that always, even in the rudimentary forms, it shows an urge toward form, objective form, and with it the will to create that form. These, with the obedience to the law of its material, and its amenability to suggestion, all elements of life-growth and consciousness, constitute a working hypothesis of " the how " of that life in its continuance in a new environment.

If this is not satisfactory, and it is claimed that it is of a pattern with all those myths, symbols, etc., which arise out of man's wish to survive, note that there is no psychological hypothesis which makes this reasonable which does not include the opposite, viz., that belief in extinction is the outgrowth of a fear to survive—the projection of a secret, unadmitted lack of spiritual vitality necessary to meet the conditions of such survival.

Often in talking with avowed extinctionists, I am struck with the quality of their resistance, touched as it appears to be with mingled fear and resentment of the implied demands of a condition which they feel unprepared to meet. And that's that for Mr. Bertrand Russell and all those who have nothing but pride with which to fill the gap created by turning out their intuitions—a gap impossible to be filled by the intelligence.

In conclusion Mary Austin writes a word we must once more quote—" the certainty that survival is inherent in consciousness and therefore susceptible of being known intuitively."

Spenser B. Meeser.

BOOK REVIEWS

An Introduction to Biblical Archæology. George S. Duncan, Ph. D. New York: Fleming H. Revell Company. 1928.

Those who are acquainted with Professor Duncan, who is Professor of Egyptology and Assyriology in the American University, Washington, D. C., know what kind of book to expect, and in this volume they are not disappointed. He has done clearly and briefly what he set out to do, to furnish a text-book for school and home. Very briefly, all within the compass of one hundred and seventy pages, he has sketched the history and given some of the main contributions of archæology in relation to Biblical interpretation. As an introduction it serves to whet the appetite by giving a good insight into the methods of work and indicating some of the results.

Owing to the scant space allowed for the treatment of the various topics, no doubt the author has of necessity stated positively what may sometimes have been to him somewhat dubious. Did Abraham really come from Ur of the Chaldees and live about 2100 B. C. (p. 24)? Then did Jacob live about 1600 B. C. (p. 105)? Professor Duncan is right when he intimates that the usual picture of Moses carrying two huge slabs of stone down the mountainside is quite preposterous, but are we sure the Ten Commandments were engraved on stone (p. 35)? May this second impression not be as inaccurate as the first? Or were the Hebrews bilingual in Goshen? Archæology has aided in settling many important questions, but for many years to come there will still be puzzles that call for the wisdom and persistent drudgery of the scholar. This is a good book with which to start a most fascinating study.

I. G. Matthews.

The Authentic Literature of Israel. Edited by Elizabeth Czarnomska, Professor of Biblical and Comparative Literature in Sweet Briar College, Virginia. Part Two. New York: The Macmillan Company. 1928.

This completes Professor Czarnomska's editing and translating of the Old Testament literature. The first part was reviewed in an earlier number of the Quarterly. The effort has been made to present the Biblical literature in its chronological order and to remove from it the palpable glosses. The need for such a piece of work was very great, and the

difficulties would seem to be almost insurmountable. It implies the most complete mastery of the Hebrew text together with a thorough knowledge of historical background and theological development. The author shows that she has done thorough work and has read very widely. The work will no doubt be of very great help in very wide circles. Her arrangement of material may be called orthodox. Ezekiel is placed 592-570 B. C., Job 400 B. C. Isaiah is divided up into ii, iii, iv sections, and dated accordingly, the memoirs of Ezra and Nehemiah are placed about 440-430 B. C., and Daniel belongs to 165-161 B. C. It is quite possible, however, that in the course of the next twenty years some of these dates may have to be abandoned even by orthodoxy. In the meantime this volume will help those who are eager to reconstruct at least temporarily, their Biblical material.

I. G. MATTHEWS.

The Jewish Library. First Series. Edited by RABBI LEO JUNG, Ph. D. New York: The Macmillan Company. 1928.

THESE lectures, twelve in number, were prepared under the auspices of the Union of Orthodox Jewish Congregations of America. It is a volume that gives that attitude of orthodox Judaism on such topics as the essentials of Judaism, Judaism in history, the spread of Judaism through the ages, the theory of Judaism and the faith of the Jew, the adolescent in sex and education, marriage in Judaism, the Hebrew Bible, etc. It is orthodox. Little has happened since the time of Moses that is worth while. Indeed the study of the Torah is the highest wisdom and is the cure-all for all modern aberrations. Commendable zeal for religion is shown throughout the various essays, and no doubt those who fall under the spell of such teaching will escape some of the follies of the present day.

I. G. MATTHEWS.

Cardinal Ideas of Jeremiah. CHARLES E. JEFFERSON. New York: The Macmillan Company. 1928.

THE short, staccato sentences of Doctor Jefferson fall like a trip-hammer throughout the book. From beginning to end he is ever preaching, one might almost say, hammering away on his theme. He knows the book Jeremiah, and has sensed the spirit of the prophet. If the English that is used often reveals an intimacy with the King James translation and occasionally has the flavor of archaism, the message unquestionably meets the needs of the present day. It could not be otherwise with any preacher who understood Jeremiah. Happy is the audience that is so fortunate as to listen to such preaching, and thrice happy the preacher who has such

intimate acquaintance with these ancient preachers as to realize that they are living voices from the far past to our own day.

I. G. Matthews.

A Liturgical Study of the Psalter. Rev. C. C. Keet, B. A., B. D., Ph. D. With a foreword by Rev. Canon G. H. Box, M. A., D. D.

Mr. Keet, apparently a student under Canon Box, here presents a well-worked-out thesis on the ancient liturgy. The first part deals with the music in the second temple, the second part with the liturgical setting for those Psalms that were used on the occasions of the great feasts and on special days in the late Old Testament period, while part three makes a careful study of the Psalms in the synagog. This is especially valuable. The attitude is commendably cautious. Much attention is paid, of necessity, to the book of Chronicles. While the author recognizes the prejudices of the author he allows all possible value for the accuracy of his knowledge of the temple music. It is interesting to note that the significant work done so long ago by Kosters and Torrey on the Ezra problem is finally seeping through to the consciousness of English scholarship. Keet also is convinced that 397 B. C. is the most appropriate date for the famed scribe of the Law. We wish this study a large audience.

I. G. Matthews.

The Catholic Church and the Bible. Rev. Hugh Pope, O. P. New York: The Macmillan Company. 1928.

One of the most momentous days in the history of any people is when the statutes by which they are governed are graven in stone and placed in the public square. Then the process of personal reaction and individual interpretation begins and limitations are placed on the authority of those in power. It is a dark day for any people when they are controlled by secret diplomacy. This volume is one of a series and is a sign of the times. People everywhere are eager for information, and this must ultimately be furnished by all communions. The stated purpose of this book is to show that there is no need to lose faith in the Bible once it has been restored to its proper anchorage.

The volume is an excellent and fair presentation of its theme. Fine discrimination is used throughout. The author is clear in his assertion that the Church, in the large sense, produced the Bible, even as the British people produced the Magna Charta, and the United States produced the Declaration of Independence. The Bible is not revealed, but it is the written record of God's revelation. This being true, there is every

reason why the mind and spirit that produced the Book, should enlarge and interpret the Book. The author throughout, however, is thinking of faith in terms of creed and, religion in terms of theology. From that point of view his position has to be granted. Ignorance can never be trusted to interpret the Scriptures. This assumption has wrought folly in Protestantism. Yet the reviewer has the suspicion that the author is unquestionably caught in the "vicious circle" when he argues that we prove the infallibility of the Church from the Bible and then accept the inspiration of the Bible on the authority of the Church. Why? Surely it is a *non sequitur.*

Attention is rightly called to the use of the Bible in the early Church and in the Middle Ages. This must be recognized. The monasteries were the store-houses of the most valuable documents and the homes of the scholars and the saints. We might even say the birthplaces of all the reformers. Too much credit cannot be given to those men and to that institution who have ever been so cautious in their treatment of the things that are sacred.

Nor should we lose sight of the other side of the picture. Faith has another and a not less significant meaning, viz., religious experience or a way of life, and the Scripture has another function than the theological. It may also yield comfort and consolation, edification and moral idealism along the pathway to God. It is a much simpler matter to know the thing that is right and to find God than it is to master Biblical theology or philosophy. The open Bible in the hands of the simplest and the most untutored mind contributes to the former, while the same Bible in the hands only of the expert can yield sound doctrine.

Laymen both Catholic and Protestant should read the book. Only good can come from its perusal. It will help toward an appreciation of what the Roman Catholic Church has done in the past and also to a vital and sane view of Scripture.

I. G. MATTHEWS.

The Bible Readers' Life of Christ: An Interpretative Account of the Words and Works of Jesus Based upon the Gospel Harmony. BYRON HOOVER DEMENT, Th. D., D. D., LL. D., Professor of New Testament Exposition and Bible Doctrines, The Baptist Bible Institute, New Orleans. New York: Fleming H. Revell Company. [1928.] Pp. 332. Price, $2.50.

OF this book the author remarks in the Preface, "The book is the result of a lifelong interest in the Gospel records, which are accepted at face value as the divine portrayal of the character and ministry of Jesus of Nazareth." Nothing need be said of the volume than that it is precisely

this. The narratives of the four Gospels are woven together with a complete ignoring of any progress or contradiction. An absolute ignorance of or indifference to all the results of modern scholarship is manifest. Except that the Gospel of Mark is probably the oldest, that the story of the woman taken in adultery "perhaps . . . does not belong to the New Testament" though doubtlessly giving "a true incident for both our encouragement and warning," and that the wine at Cana's feast was "mild," the book might have been written at any time in the last one hundred years. Completely valueless for the student of history, it is nevertheless quite free from unpleasant rancor.

MORTON S. ENSLIN.

The Literary Background of the New Testament. GEORGE L. HURST, B. D. New York: The Macmillan Company. 1928. Pp. 163. Price, $1.50.

TO UNDERSTAND a movement and its literature one needs a knowledge of the situation which helped produce them. Dr. Vladimir Simkhovitch's volume, *Toward the Understanding of Jesus,* sheds light on the political condition which Jesus found, and the ways in which he strove to bring conviction and hope. Now Mr. Hurst attempts a companion study. What was the literary heritage of the New Testament writers? To what extent were they influenced in form and expression by it?

In the first half of the present study the author discovers eight different forms of literature represented in the New Testament: Wisdom, Poetry, Midrash, Key Words (*i. e.,* recurrent words or phrases which mark definite stages or divisions in the course of a narrative), Parable, Allegory, Epistle, and Apocalypse. Occasional sections of the New Testament writers are quoted to demonstrate their similarity in form and structure with passages in earlier Jewish writings, long since recognized as belonging to those various categories.

Then in the second half of the volume he seeks to prove the acquaintance with and indebtedness to the non-canonical literature on the part of the Christian authors. The nineteen writings usually referred to as comprising the Old Testament Apocrypha and Pseudepigrapha are briefly discussed, while all passages which resemble passages or phrases in the New Testament writings are quoted as evidences of indebtedness.

That the authors of the New Testament were as familiar with and made as much use of these writings as Mr. Hurst suggests is extremely unlikely. Indebtedness is not to be proved by similarities of diction alone. The volume, however, is of real value, not alone for the interest it should arouse in this priceless heritage of writings unfortunately all too little appreciated today, but also because it should convince beyond the

peradventure of a doubt that the New Testament authors drank deeply at the wells of contemporary thought and expression although we are not now always able to determine with precision the names on the well-curbs.

MORTON S. ENSLIN.

The Parables of Jesus in Their Relation to His Ministry. WILLARD H. ROBINSON, B. D., Ph. D., Hope College, Holland, Michigan. Chicago: The University of Chicago Press. [1928.] Pp. 222. Price, $2.00.

INTEREST in the parables of Jesus is perennial; of adequate treatment of them in English there is a dearth. Jülicher's volume, *Die Gleichnisreden Jesu,* is classic, but is not available to English readers. Too often they have been considered as isolated gems, quite unique, and therefore quite appropriate as coming from the lips of Him who spake as never man spake. Or else they have been regarded as closely packed allegories, from which all sorts of lessons, doctrines, and whatsoever else that type of investigator desires may be removed magicianlike after a few deft passes.

In this unpretentious volume Doctor Robinson has gone far toward supplying this need. And his book can hardly be neglected by future writers on this subject. Perhaps the most valuable task he has done is showing not only what a parable is but what it is not. The parables are rarely metaphors, never allegories, regularly similes. And as such they were the spontaneous illustrations of statements or lessons otherwise obscure. Accordingly to understand the specific parable it is most important to know the lesson that needed illustration, the situation that called it forth. It may not be an unfriendly or unfair criticism to suggest the value of a little fuller treatment of the problem: Does the present setting of the parable show more than what the author thought the occasion was or should have been? Most readers will probably agree with Doctor Robinson's decided opposition to the statement of Mark, that the purpose of the parable was to conceal truths from all save the inner circle of disciples. To reveal never to conceal—that was their uniform purpose.

The book is manifestly apologetic. The author is convinced that the parables of Jesus are the fairest bloom that this stalk ever produced. While at all times he attempts to be quite fair, one detects an almost unconscious undercurrent that causes him to slip over or minimize qualities in the Gospel parables at which he takes exception when found elsewhere. This by no means seriously mars his work. It is a book which should prove of especial value to ministers who desire to know the One of whom it seemed fitting to Matthew to say, "and without a parable spake he nothing unto them."

MORTON S. ENSLIN.

Biblical Allusions in Poe. William Mentzel Forrest, John B. Cary Memorial Professor of Biblical History and Literature, University of Virginia. New York: The Macmillan Company. 1928. Pp. 208. Price, $2.50.

Every lover of Edgar Allan Poe, perhaps the one American author whose place in literature is secure, will hail with pleasure this charming little volume by Professor Forrest. And those who are the most thoroughly acquainted with Poe's writing will, I fancy, be amazed at the array of Biblical quotations, allusions, and reflections—filling over forty pages—which the author has assembled in an appendix. It is safe to say that the average reader, and for that matter even the reader who is intimately at home with the Bible, will miss at least half of these allusions even though he be searching for them. Yet in almost every case upon examining Professor Forrest's list he will admit the resemblance.

The mere fact that Poe did or did not make use of the Bible is probably relatively unimportant. Whatever be the ultimate verdict his writings are capital and hardly to be improved. With the Bible as a background, however, Professor Forrest has sketched the more characteristic elements of Poe's thought, form, and expression.

To determine the indebtedness of any author to such a literary classic as the English Bible is a well-nigh hopeless task. Poe, as well as every other man, must needs have left this world to have escaped its influence. Such words as "school," "clerk," "verse," "noon"; such epithets as "Bedlamite" or "beautiful"; such words now almost obsolete as "morrow," "handmaiden," "apparel," "raiment"; such phrases as "out-Herod Herod" or "set one's teeth on edge"—all these are ours, and Poe's, because of the English Bible. Their presence, however, would not evidence direct influence. Yet aside from these, aside from striking and constant similarities of style, are more subtle indications of a real acquaintance. The occasional apt quotations, given as verbatim, reveal his familiarity. The fact that these are usually slightly inaccurate as to form and punctuation proclaims they were his from memory and not from handy concordance or book of reference. Nor is this strange. Probably many who follow the author through this interesting study will be quite ready to agree that "there is no mystery about this man's familiarity with Scripture. He absorbed it from his environment; he met it in the literature he critically examined; he was taught it in childhood and youth; he studied it in mature years."

A book such as this will be a joy to many a busy pastor who feels he has no time for the reading of books save those which will provide him grist for the pounding mill.

Morton S. Enslin.

The Story of the Democratic Party. Henry Minor. New York: The Macmillan Co. 1928. Price, $4.50.

In his work the author has told us much more than a history of the Democratic Party. Necessarily he has given us a great ideal of the history of the United States, presenting the various factors—economics, sectionalism, developing international relations—that have given rise to the changing policies of the country. It is, therefore, as the author states, "the record of the judgments of the American people for much more than half their existence as a nation." Moreover, in order to tell the complete story of the party, its opponents must receive as much attention as some of its champions. Into the picture there consequently come in bold relief Webster, Clay, and Calhoun, without whom Democracy could not be understood.

The book will be found valuable in its presentation of those factors playing most prominent parts in the governmental and partisan politics of the nation's history. That it is always fair and unprejudiced is too much to say. The whitewash flows more freely when the author is sketching the character and conduct of a Democrat than when an opponent is under review. Mr. Minor writes from Edgemont, Macon, Mississippi—that may explain.

The book was printed before November 6 last. With that date in mind one asks: Has the whole story of the Democratic Party been told? The final chapter bears the rather prophetic title, "Democracy Searching for a Leader." In the postscript, written after the Houston convention, the author shows little enthusiasm for the nominee.

R. E. E. Harkness

Young Luther: The Intellectual and Religious Development of Martin Luther to 1518. Robert Herndon Fife, Professor in Columbia University. New York: The Macmillan Company. 1928. $2.00.

The book is, as the title suggests, a study of Luther's education in the various institutions he attended and the gradual transformation that came about in his religious thinking due thereto. As a presentation of the many men who influenced him and the numerous factors that led him to his new position, the work is of real merit.

But it is difficult to agree with the author in his emphasis upon the conversion of Luther as the beginning of the Protestant Reformation. In the Preface he states: "the whole conflict which agitated German religious and secular life in the first half of the sixteenth century flowed from one source, the revolutionary changes wrought in Luther's mind

in Erfurt and during the early Wittenburg years." It is admitted that political, economic, and social causes contributed to the progress of the Reformation, "turning its current now this way, now that, . . but to none of these did the movement owe its peculiar nature. It was Luther who set it in motion and gave to it the unique character which persists to the present day."

This point is reiterated. "The Reformation thus grew out of theological sources and had its beginning in a theological position of Martin Luther." And again: "Its origin lay in the fact that a monk-professor, out of the depths of a rich soul experience, finally interpreted a theological concept, *institia Dei,* not in the sense of the justice which condemns . . . but as the mercy which saves."

But the facts of history would surely seem to point otherwise. Professor Fife himself states "that this discovery was in no sense a discovery for theological scholarship of the Middle Ages, and that what the young professor saw in a brilliant flash of inspiration many inspired scholars of the church had felt and seen before him." His great teachers, and especially Staupitz, had grasped the truth and were instrumental in leading him to it.

Moreover, it was not necessary for Luther to educate the people to accept his position. They were ready for his messages. He voiced their convictions. Nor was Luther's original protest theological. He questioned certain claims of the Pope over the rights of the people. He became their champion and hero. But he was a good son of the Church and might have remained so but for the envy and jealousy of Dr. John Eck. Contrary to the author's position, it would seem that the Reformation was on before Luther's rise; he gave it direction through religious justification and confirmation.

R. E. E. Harkness.

John Bunyan the Man. Austen Kennedy de Blois, Ph. D., D. D., LL. D. President of the Eastern Theological Seminary. Philadelphia: The Judson Press. 1928. Price, $1.50.

One may well question: Why another life of Bunyan? even though he remembers the influence of the man down through these three hundred years since his birth. Can anything that has not been said be brought to light that shall have any value for the celebrations of the hour or the researches of the future? Anecdotes, memoirs, lives innumerable have been told and written regarding him. Protagonists of almost every Christian denomination have sought to claim him. What may be added for this commemorative year?

Yet Doctor de Blois has written, not only in a refreshing style, but also with contribution in one respect at least. He makes Bunyan a child of his time and roots him deep in the soil of his social heritage and experience. And perhaps that first chapter—"The Times"—contains the real value of the book; those that follow but retelling—though in most delightful fashion—the familiar story of the "Dreamer's" life.

It is J. A. Froude, a representative of the methods of former biographers, who in his *Bunyan,* after recounting the spiritual struggles of the young man, remarks: "And all the while the world went on so quietly; these things over which Bunyan was so miserable not seeming to trouble any one else." That may be rhetoric but it is not the truth. Doctor de Blois does not make this mistake. He brings to our attention the economic, political, religious turmoil of that Stuart period. We have presented the uncertainties, the searchings, the struggles of those English people in their efforts to escape autocracy and external authority of all kinds and achieve free personal liberty. Who can forget that in Bunyan's lifetime Charles the First was beheaded by sentence of a Puritan Parliament; that Oliver Cromwell organized and ruled his Commonwealth; that the people exiled their "King by divine right" and crowned another by constitution?

Bunyan's life, says the author, is not only a reflection of his national order but is explained by it. He was not so much "abnormal, neurotic, and the small victim of a diseased imagination" as many commentators would have us believe. Rather, "possessed of remarkable imaginative powers and a singularly intense and sensitive nature," he was the creature of that Puritanism which "entered into every nook and cranny of the personal life of every individual." And it is this "Calvinism stark and unrelieved. . . These extreme teachings with their rigidity and gloom, rather than the unfortunate children who were taught such tenets (which), deserve to be described as morbid and abnormal."

But one criticism may be made of Doctor de Blois. In the chapter, "Puritan and Protestant," he tells us that Bunyan, along with Jessey, was assailed in his day as "a strong Baptist advocate of open communion views." And again, "He was what is now called an 'open communion Baptist.'" Doctor de Blois should know that this is not quite the truth. Bunyan was what is now called an "open membership Baptist." True, Bunyan speaks of water-baptism as "no bar to communion." But by "communion" he means "fellowship." When he refers to the ordinance of the Lord's Supper he so speaks of it.

Both Jessey and Bunyan had been immersed, but the point of their argument is that "water baptism is not the initiating ordinance into the

church," or even a church ordinance. Jessey asks, "Into what church did Philip baptize the eunuch, or the apostle the jailor and his house?" And he asserts that to make water baptism the initiatory rite into the church is to set it "in the Spirit's place, assigning it a work, which was never appointed unto it." For the baptism of the Spirit is the one essential.

Bunyan declares that by insisting upon the immersion of every member "you make baptism, though no church ordinance, a bar to shut out the godly, and a trapdoor to let the unprepared into churches, to the Lord's Supper, and other solemn appointments." Again he argues that since the Lord's Supper is *the* ordinance of the church, the only one in which the grace and love of Jesus is manifest by member to member, then "the church, as a church, is much more concerned in that, than in water baptism, both as to her faith and comfort; both as to her union and communion."

A final statement may be quoted from Bunyan. "Who[soever] they are that despise it [baptism], I know not but that church-membership may be without it (seeing even you yourself have concluded it is no church ordinance, nor the entering ordinance), standeth both with Scripture and reason. . ."

Let us be fearless and honest in our interpretation and quotation of these early founders and leaders of our denomination.

R. E. E. Harkness.

Christianity Reborn. L. L. Leh. New York: The Macmillan Company. 1928. $2.00.

Some young men are born in quiet, sheltered Christian homes where there is no thought or need of questioning the traditional faith and teaching. The world is very good and few problems arise. But such a young man may go to college where, in all probability, views and intellectual positions are taken for granted which to him are revolutionary. He may be able to make adjustments, go through the seminary and enter the ministry. Then he comes face to face with life as it is, and he finds that some of the things which he has been taught are of little or no value to him in his effort to help men in their struggles and sorrows. So he must think through his inherited doctrines.

Christianity Reborn is, confessedly, the musings of a young, immature minister thinking out loud. He has found that theology is not religion, metaphysics is not life, and that many things of vital importance to him are of little aid in his ministerial services. Of old Pennsylvania German stock, he attended Franklin and Marshall College, at Lancaster,

Pa., graduated from the Lancaster Theological Seminary to enter the ministry in 1915. Some ten years later, he tells us, after teaching in Nebraska, he became pastor of a church in Humboldt, Iowa, where he "pursued a serious and thorough course of self-imposed study of the actual nature of Christianity, as viewed from the standpoint of human need. The results of the study are embodied in the chapters of *Christianity Reborn.*"

Christianity *is* in revolution, he admits. There may be need to change our ideas of God. Questions as to the validity of prayer do arise. The Kingdom of God must be reinterpreted. Certain teachings of the church may well need restatement. But Christianity is the true, revealed religion. The Bible is the absolute authority in religious affairs. There is no evidence given of a scientific approach on the part of the author to his problems; no intimation of an acquaintance with the history or philosophy of religion.

The book, however, has its value. It is popularly written and may therefore bring light to some who are concerned over the status of the church. Such chapters as "The Humanistic Outlook" and "Standards of the New Christianity" are suggestive and forward-looking.

The main value of the book, however, is its revelation of the perplexities of a sincere soul because of its far reach in mileage and culture from the quiet shelter of beautiful, abundantly prosperous Lancaster County, Pennsylvania, to the rough, wild, open prairies of Nebraska and Iowa. Geography does affect one's religion! The author's personal problems, as those of the church at large today, are not so much theological as they are social.

R. E. E. Harkness.

Olavus Petri and the Ecclesiastical Transformation in Sweden. Conrad Bergendorff, M. A., D. D. New York: The Macmillan Company. 1928. $2.50.

A much needed book for the student of the history of Christianity—especially in the period of the Protestant Reformation—has appeared this year from the hand of Dr. Conrad J. I. Bergendorff, pastor of the Salem Lutheran Church, Chicago, Ill. It may well be said that in the study of the great transition of the Christian church attention has been confined too exclusively to Germany, the native land of the most prominent of the Reformation leaders. Yet the forces that produced that reform were operative in many lands before Luther's rise, and in some countries it was much more thorough and complete than in Germany itself. Such is true of Sweden.

The author, by his careful investigations of materials found in

libraries of Sweden and Germany, has revealed not only the relationships, political and ecclesiastical, existing between the two nations of the revolutionary period but also the social and economic conditions of the Swedish people, their religious traditions of freedom and independence and their leaders in the new movement to regain their ancient rights. In so doing, he believes, he has discovered some factors at least which have contributed in lifting a nation out of its insignificance and dependency in the sixteenth century to a position of recognized influence and power in Western civilization. For his findings, as well as for his clear and intelligent presentation of them, the unbiased student of history will express his appreciation.

In that thirty-year European devastation of the seventeenth century, the Protestant leader, who, by his victories, did more, perhaps, than any other to establish permanent religious peace, was Gustavus Adolphus. But that great traditional hero inherited not only his throne but his policies and his religious convictions from Gustavus Vasa, founder of the Swedish State, patron and defender of the reformers. Among the latter the outstanding character is Olavus Petri, born at Örebro, on January 6, 1493. Of poor parentage, he never forgot the needs of the common people. Moreover, those social experiences taught him that religion is an affair of the every-day life. Son of a smith, we find among his early writings this assertion: "To preach the word of God is the duty of the clergy, just as to forge is the duty of the smith."

Consequently Olavus became apostle to the people and his Reformation a people's movement. Studying at Wittenberg from 1516 to 1518 he returned to his native land to become a popular preacher, and court preacher in Stockholm in 1524. But he never lost sight of the people. For them he translated the Bible in 1526. For them he established a high standard of education. For them he wrote brilliant but simple treatises making intelligent to all the transformation then being enacted. Insistently he brought the spiritual values to the fore; sanely, courageously, patiently he made distinction between the essentials and the non-essentials—abolishing the latter and rooting firm the former. Constructive always, he saved his nation from some of the evils suffered by others in that age of upheaval.

So, intimates the author, when the church became a national institution in Sweden it was for the sake of a safe, free religion for its wards—the people.

R. E. E. Harkness.

That Fighting Spirit of Methodism. Paul Neff Garber, Ph. D., Greensboro, N. C.: The Piedmont Press. 1928. Pp. 199. $1.50.

Doctor Garber is Professor of Church History in Duke University. He does not confine his labors to research and to the lecture-room. He has the enthusiasm of youth. He desires others to share his enthusiasm. Accordingly, at the invitation of the editors of the *North Carolina Christian Advocate,* he published a series of articles on John Wesley. These have been collected into a volume under the above title. The author has succeeded in making Christian activity such as filled the life of Wesley the "moral equivalent of war." Out of an abundant source-material he has selected with skill such portions as were needed to make his hero admirable. Wesley's life and work are worth retelling time and time again. They are well worth telling when it is done with the enthusiasm and purpose which animated Professor Garber.

Milton G. Evans.

The Ambassador. Bishop James E. Freeman, D. D., LL. D. New York: The Macmillan Company. 1928. Pp. 212. $2.00.

To be invited to deliver the Lyman Beecher Lectures at Yale University is one of the highest honors that can be conferred. It is not a mere compliment, for the lecturer is expected to give a good account of himself in his lectures. The honor is not only reward for past achievements, but an opportunity to add to constructive work that has already been accomplished.

Bishop Freeman is recognized as one of America's foremost religious administrators and preachers. He had given promise of leadership in law and in business administration before he entered the ministry, but his deep religious convictions led him to devote his abilities to the church. Christianity has been made richer by his personal charm, his preaching, and his official duties as rector and as Bishop.

Of the many figures of speech current to describe the work of a Christian minister, Bishop Freeman chose the word ambassador. Throughout the lectures he maintains the figure consistently. In printed form they make a volume of eight chapters: "His Credentials," "His Fitness," "His Assignment," "His Equipment," "His Loyalties," "His Technique," "His Perils," "His Opportunity."

Several sentences from the author's foreword deserve quotation: "The one motive that has dominated my thought has been to endeavor to see this great office in its fulness, to see it as transmitted to us from the hands of our divine Lord, to see it in its upward reach after attainment. The empowered man is ever the 'man sent from God.' With a

firm belief in the continuing and ever-broadening influence of such a ministry I submit my lectures to my brethren, praying that what I have written may serve to give freshened interest and quickened zeal to those who are laboring for the increase of his Kingdom."

Every student for the ministry should read and read again these lectures; and every pastor who reads will have freshened interest and quickened zeal.

MILTON G. EVANS.

Facing Life. W. H. P. FAUNCE, D. D., LL. D. New York: The Macmillan Company. 1928. Pp. 210. $2.00.

WITH his usual felicity President Faunce has given the title *Facing Life* to this collection of chapel addresses. They were given to his students at Brown University. The inner connection of the brief addresses was no doubt more apparent to the hearers than to readers, for they knew that the talks that deal with "The New Environment," "The Widening Horizon," "The Deepening Faith," and "The Persistent Problems," respectively, "have some correspondence with the four college years." The last group of six was addressed to those who were leaving the University to find their place in the world for which they had been preparing.

It must have been a rare privilege to listen to these brief addresses. They are so suggestive, that each can easily be expanded into a formal discourse. They have President Faunce's well-known literary charm, compactness and sincerity. Chapel was a place of worship when the President held these heart-to-heart talks with youth who were facing—they knew not what. But he knew, and he did not dare to trifle, or to entertain. He wished them to face problems courageously, heroically, cheerily, because only through endurance could they win their souls. Thousands who did not hear the addresses ought to have the tonic of reading them. Pastors will find in them material for addresses to their young people, and it will be difficult for parents to find a better gift for their sons and daughters of college age.

MILTON G. EVANS.

Luther Rice: Pioneer in Missions and Education. EDWARD B. POLLARD, Ph. D., D. D. Edited and completed by DANIEL GURDEN STEVENS, Ph. D. Philadelphia: The Judson Press. 1928. Pp. 125. $1.00.

FOR years Professor Pollard had been gathering material in order to write a book that would do full justice to Luther Rice. Rice had become to him a heroic figure, and he felt that if others had the information he himself had acquired, they too would make this tireless enthusiast for

education and for missions an ideal greatly to the enrichment of their lives. Time and money were no consideration if Doctor Pollard could secure first-hand and accurate information. Gradually through addresses and magazine articles he became more enamored of his subject. New material was coming to his attention, and a completed book was certain in the near future. Unfortunately, Doctor Pollard's untimely death prevented the completion of what promised to be the crowning achievement of a life of notable industry. However, Mrs. Pollard was interested in her husband's purpose and had kept herself informed of the progress of the work. His manuscript and notes and source-material of every sort were in her possession, and she was able to make suggestions as to her husband's plans.

By good fortune, Doctor Stevens, the Book Editor of The American Baptist Publication Society, had the time to edit the material put into his possession, and to write several of the chapters on the basis of Doctor Pollard's notes and material he had gathered. The result is a book of first-rate value historically. It is a real contribution to American Baptist biography and will become a source-book for future students of the work of Luther Rice.

The volume is a good example of the beautiful in the art of bookmaking. It is well adapted as a gift-book to a friend. The special price of only one dollar guarantees a large sale of a book that happily combines historical and literary and sentimental values.

MILTON G. EVANS.

Things to Come. JOHN MIDDLETON MURRY. New York: The Macmillan Company. 1928. Pp. 318. $2.50.

THE title gives no clue as to the contents of the book. It is not a volume on "last things"; it is a volume of twenty-six essays that have more or less connection with each other. The first, "The Need of a New Psychology," furnishes the clue of what is meant by "Things to Come." The essayist is not content with things as they are or have been. Certain things must come in literary criticism, in philosophy, in theology, in social relationships. A provokingly intriguing essay is the one entitled "Christ or Christianity." The reader is prepared for almost anything the essayist may write, when he characterizes himself in the preface thus: "In spite of the Church (or The Church Times) and in spite of the rationalists, I claim to be, in my own peculiar way, a Christian." We all have our peculiar ways of being Christians, and so can read with delight and profit, and with qualifications also, the brilliant English essay-

ist and poet. He writes with insight and suggestiveness on such subjects as "Science and Knowledge," "The Parables of Jesus," "Poetry and Reality," "Poetry and Religion," "Poetry and Prayer," "Thoughts on Pantheism," "Patriotism." In this volume too he introduces us into the company of "Newman and Sidgwick," "Keats and Tolstoy," William Archer, Renan, and Michael Faraday. These are not biographical sketches, but occasions for entertaining observations.

Most of these essays have appeared in *The Adelphi;* one in *The Hibbert Journal,* another in *The New Criterion.* The essayist has a rather wide reading clientele in England. And it is not strange, when he is unconventional enough to say of himself: "Nowadays you can be orthodox and fashionable, or sceptical and fashionable. You cannot be what I am and be fashionable." However, he gives his confession of faith:

> I am as fully entitled to my share of Christian heritage as any believer. On the other hand, I am not a heretic, nor even a Pantheist, but simply a believer in humanity in its finest manifestations. In other words, I am a great believer in heroes, and the greatest of my heroes is Jesus.

MILTON G. EVANS.

Christ Is All and Other Sermons. JAMES ALLAN FRANCIS, D. D., LL. D. Philadelphia: The Judson Press. 1928. Pp. 159. $1.25 net.

FEW preachers and pastors have been more sincerely loved than Doctor Francis. His crystal-clear honesty of soul and his unsullied life made his spoken messages vibrant with power. He had rare powers in the pulpit, where he disclosed the secrets of his personal relationship with Christ. The sermon to him was an act of worship. In it hearers knew that he was admiring, imitating, worshiping the One he proclaimed as Lord. It is not strange that the sermon-theme "Christ Is All" should be the one chosen as the title of a collection of fourteen sermons that comprise this volume.

This collection is a testimonial by his parishioners of the quality of sermons that make for Christian nurture. They were not willing that they should be confined to the First Baptist Church of Los Angeles. Accordingly, the manuscripts were collected by friends and submitted to Doctor Francis during his last illness. With characteristic modesty he was reluctant to have them published.

The sermons retain in printed form the glow and vigor and compelling force of the spoken messages.

MILTON G. EVANS.

Reinspecting Victorian Religion. GAIUS GLENN ATKINS, Professor of Homiletics in Auburn Theological Seminary. New York: The Macmillan Company.

HERE are studied two intense religion types, which in their common denominator are not two but one. Tennyson and Browning, so unlike yet alike, more than any other two of their contemporaries may be regarded as representative of the deeper continuity of religion in their period in Great Britain if not all English-speaking peoples.

It is in poetry, the deeper flaming center of human life's expressions, that we find the spiritual interpretations of human experience and conviction which are most characteristic of a people or a period. Doctor Atkins has chosen these two because they sweep the gamut and sound the depths of human thought and feeling for the religious side of life in a way not attained by perhaps any poets or writers of any age, in any land. He feels that they have contributed "a timeless value" and this should not be lost in the present prejudice of this time against the time to which they belong.

Choosing certain of their poems he makes a five-act drama of them carrying the reader through "the unfulfilled, the struggling, and the baffled, the interplay of light and shadow across our roads and our goals, and those final resolutions of all the strange elements of which we are compounded, in some issue of peace and power."

He finds that of these two poets, representative of the religion passion and struggle of their day, neither underestimated the drive of new forces against religion, nor failed to find an issue in convictions which abide. They met the situation without shrinking, took the blows of hostile criticism, accepted the challenges, and made constructive adjustments such as made possible a finally triumphant faith.

Doctor Atkins' book is preeminently a book for the preacher of this day wherein similar conditions surround him. In substance and in literary style the essays bring inspiration and charm. In some aspects they are great sermons such as the present situation in religion greatly demands, and they offer a fine ideal for preachers, too many of whom flounder in the flood of scepticism or give themselves to trivial concerns.

SPENSER B. MEESER.

Law or War. LUCIA AMES MEAD. Garden City, N. Y.: Doubleday, Doran & Co., Inc. 1928. Pp. 288. $1.75.

"LAW OR WAR" is both an accusation and a plea, a confession and a resolve. By sheer sloth humanity muddled its way into the World War; in the name of mankind let not the catastrophe find repetition. Of this

colossal tragedy we are all guilty, but let us not repent bringing forth the meat of high resolve that such shall not come again to curse the race.

Mrs. Mead is a sane and seasoned reformer. More than one cause has enlisted her sympathies, her voice, her pen. She knows how to assemble facts, organize them in logical sequence, interpret them with significance, and hurl them effectively at the weak spots in the enemy's line. *Law or War* reveals this skill. While she calmly brings up reserves into two quiet villages at the rear—" History of The Peace Movement " and " Education and World Peace "—an attack is immediately launched at the weak " Preparedness " salient; and unless we are mistaken that dugout is demolished.

In all our foreign wars preceding 1918 we had lost less than 15,000 men by enemy bullets, yet our government was then spending for past and future wars approximately seventy cents out of every dollar of the national income, thus leaving only thirty cents for the real business of building civilization. Our historic boast that we have escaped the militaristic millstone of Old World countries can no longer be foisted upon other nations, much less upon our own people. And all this to what end? We have not an enemy in sight or in mind—save in the minds of the professional war-makers. Moreover the philosophy behind the entire " preparedness for peace " propaganda is utterly false; vast armaments, as an historic fact, never have given security. They serve rather to create enemies than to establish peace. Yet,

> Workers for peace, as such, welcome proper preparedness against real dangers, and when necessary, the use of force; but they sharply distinguish between the kind of force which aims to secure a judicial decision and the kind that aims to settle by lewisite and bombs such questions as boundaries and the settlement of debts. Navies never compel offenders to go to court. They aim at victory irrespective of justice.

Let the American people know the bald facts about their own foreign wars, the perversion of text-books in United States history in order to justify them, and the closely knit interdependence of all peoples economically, socially, culturally, and they will arise to demand the outlawry of war as a means of securing justice among nations.

> World federation becomes the solvent for all social reform. Welfare workers, whether in the field of education, medicine, or industry, are finding themselves working on the same problem of world welfare which will be enormously simplified when the fabulous sums of money put into attempted preservation of peace through increasing armaments shall be set free by universal treaties based on an understanding of cooperation. To learn this we must create the international mind.

Many are the organizations and movements today working to create the international mind, holding that to love one's own city does not preclude love for the State in which that city is located, and that by the same token to love one's own country devoutly does not preclude a great good-will toward other countries.

World peace, which can arrive without any change in human nature, depends on true ideas on international rights and duties, and the will to attain them by making substitutes for war obligatory.

[On the contrary] the forces that make for human degeneracy were never so many, so active, or so ominous [as today] and nothing less than civilization is at stake.

Lovers of peace in America are compelled to catalog as chief among these our own War Department with its persistent policy of insinuating military training into every possible school and college. "War is chiefly the product of false premises, twisted logic, of outgrown slogans, of euphemisms which throw a glamor over evil."

For all this there is only one cure, namely, calm, frank, honest debate. To state this case objectively is the purpose of a chapter on, "Dangerous Fallacies About Peace and War," followed by another on "View-points of Militarists and Peacemakers." In these the author arrays militarist and pacifist against each other by chapter and verse, very greatly to the disadvantage of the former. In these immediate pages the book reaches the height of its convincing polemic, then descends on the gentler western slopes to state the case for existing peace machinery: the Hague Courts, various Conferences, and finally the League of Nations. These are all functioning bodies which daily grow in strength and prestige and are even now the world's most potent influence making for peace. Moreover these point hopefully to that future in which justice by law shall take precedence over the right of might.

Law or War is a valuable compendium of fact and argument for the peace-lover and the peace-promoter. It ought to be carefully read by all fair-minded men, on whichever side of this great moral issue they enroll themselves—but of course it will not be.

WILLIAM R. MCNUTT.

Preaching on Church and Community Occasions. OZORA S. DAVIS. Chicago: University of Chicago Press. Latest volume in the series, "Hand-books of Ethics and Religion." Pp. 225. $2.50.

A PRODUCTION complimentary to both resourceful authorship and the printer's art. It is a volume of suggestions to that busy yet creative minister who wishes a help, but not a crutch. Structurally the book is after

the "Church Year" order, with specific attention given to special days and occasions. Vitally it is a hod full of sparks caught from the anvil of a bronzed and seasoned workman. Twenty-seven pieces are wrought at his forge, relating to as many special days, each of which may demand the "occasional sermon." The hammer strokes fall with didactic precision—firstly, secondly, thirdly. First, the history, setting, and significance of the occasion; second, suitable themes and texts; and third, possible thoughts for employment in the creating of the message. This form is to the credit of the work—it is a handbook.

WILLIAM R. MCNUTT.

Altar Stairs. JOSEPH FORT NEWTON. New York: The Macmillan Company. Pp. 200. $2.25.

A BOOK of prayers, altar petitions of a great preacher and shepherd of souls. They rise like sweet incense, bearing heavenward the finest apprehensions and deepest yearnings of the human heart. They sing too with a sweet, poetic charm. When one goes alone to the tall, calm hills for a day, let him make bosom companion of this little volume.

WILLIAM R. MCNUTT.

Churches at Work. CHARLES LINCOLN WHITE, D. D., LL. D. Philadelphia: The Judson Press. 1928. Pp. 187. $1.00.

ANOTHER handbook edited by the Department of Missionary Education, under the Board of Education of the Northern Baptist Convention. The author is the able executive secretary of The American Baptist Home Mission Society. Few men speak out of a wider experience or with greater authority on the home-mission theme. In this volume he surveys the task of redeeming the hard places of America for Christ, confronts the churches with that task in the perfect assurance that in them alone lies the hope of victory. It is a book that blinks none of the challenging facts, yet keeps to faith, hope, and love.

Churches at Work is designed for missionary reading courses and study classes, i. e., a text-book, primarily. Its spirit, however, is rather inspirational than didactic. It will be used by the churches to great profit.

WILLIAM R. MCNUTT.

The Credentials of the Church. OZORA S. DAVIS. New York: The Macmillan Company. 1928. Pp. 115. $1.25.

A SMALL volume which, like bread, satisfies him who loves and leads the church. It is written with sympathetic understanding and positive con-

viction, in answer to the widely spread questioning, "Why should I give money, or service, or life to the church?" The author begins by depicting "The Modern Situation" as that of pitiless criticism of the church, and ends by inquiring, on behalf of those who censure, "What Then Ought We To Do?" The answer is pointed and to the effect that those who are willing to know the facts and walk in the light thereof, will come to praise the church, and through cooperation with her will perfect their own lives.

The body of the book maintains that the church is the herald of good news, *the* institution of religion, the agent of community worship, the teacher of truths by which we live, the definer and defender of moral and spiritual standards, the source of moral and spiritual power, the giver of comfort and courage, the field for the perfecting of individual experience, and the body of Christ.

One might wish that *The Credentials of the Church* would inspire some thousands of ministers to preach forthwith a series of sermons (giving due thanks to the author) designed to re-evaluate this central institution of Christianity and enlarge its place in the hearts of their people.

WILLIAM R. MCNUTT.

Not Slothful in Business. HERBERT A. BOSCH. Garden City, N. Y.: Doubleday, Doran & Co., Inc. Pp. 208. $1.75.

THE author is the honored pastor of St. Paul's Lutheran Church of Mansfield, Ohio. His book grows out of his own experience in pastoral leadership, and reveals a fine practical wisdom in matters of church finance.

The volume is divided into two parts, the first entitled, "Reaching Men, The Church's Primary Responsibility," the second, "Raising Money." In the former the writer voices the growing consciousness that churches and denominations have often so stressed finances and so revealed financial machinery as to engender the false impression among the people that these institutions exist merely and primarily for the purpose of getting money. Thus has been established a vicious circle, in which increasingly frantic appeals come to an increasingly unresponsive constituency. The cure for all this lies in a proper re-emphasis on evangelization—in the comprehensive sense—as the major, and even all-inclusive function of the churches. This will deepen the religious life of the people, with the result that the stream of contributions will normally rise.

But in Part Two the author is more impressive and most suggestive.

His picture of "Obnoxious Financial Methods," their folly and silliness, is so true to actual practise as to make one wish these chapters in the hands of all those who are called upon to deal with the financing of any phase of the kingdom project.

Constructively the author advances the following suggestions:

1. That all financing be motivated by a genuine desire to cooperate with Christ through the sharing of money.

2. That the church promote Every-Member Visitations, for reasons fraternal, service enlistment, and evangelistic.

3. That the Every-Member Canvass for funds be modified into an Every-Member Subscription Sunday, immediate preparation for which is to be made at a "Church-night" meeting for fellowship, education, and the distribution of subscription cards.

We count this a good book for the workshop of the efficient minister, or Board of Finance.

WILLIAM R. MCNUTT.

How to Study the City Church. H. PAUL DOUGLASS. Garden City, N. Y.: Doubleday, Doran & Co., Inc. 1928. Pp. xvi and 216.

THE Institute of Social and Religious Research is making available for church experts an important set of survey tools. *How to Study the City Church* presents the most rewarding methods of city investigation that Doctor Douglass has been able to determine, growing out of his rather extensive professional studies in the *St. Louis Church Survey,* the *Springfield Church Survey,* et al., which the Institute has already published. A companion volume, *1000 City Churches: Phases of Adaptation to Urban Environment,* in the same series of texts, is of value in giving the reader factual bases for many of the principles which the author enunciates.

The first two chapters set up a technique for the semi-intensive measurement of a local church. The third chapter provides for more exhaustive treatment of certain topics that have special interest for the worker. The second section of the book analyzes ways and means of scaling the situation in reference to a group of city churches. Perhaps the most rewarding chapter bears on the theme, "Studying the Community Background." It is not so difficult to determine such factors as give an adequate profile of a city church. To get at the status of the personal element in an institution's life is exceeding difficult. Happily, such leaders as Doctor Douglass are developing treatments that permit more than the accumulation of statistical data. There are methods of determining the trend and value of the more vital human elements in city churches.

These receive considerable attention in this manual and mark its source of weakness as well as its strength.

The working hypothesis upon which the author makes his surveys is the belief that "any church as it stands is the result, to a greater or lesser degree, of the influence of external environment upon its fortunes; and the ultimate interest in the present case is assumed to be to discover how and in what degrees the church corresponds to the situation in which it exists" (pp. 63, 64). The distinct value in using such a standard of measurement in city churchmanship is that it helps the leader to get beyond "chance, accident, and mistake," and to arrive at more trustworthy procedure in the religious enterprise.

A corresponding guide for the study of the rural church has been published by the Institute of Social and Religious Research, under the title, *Surveying Your Community,* by Edmund deS. Brunner. This text has been reviewed in a former issue of the QUARTERLY.

STEWART G. COLE.

Problems of a Little Child. By a MOTHER. Boston: The Pilgrim Press. 1928. Pp. 102.

THE provider of this little handbook is to be thanked for the commonsense treatment of such pertinent questions as these: "Is the thought of God, among children from average homes, satisfying, reassuring, encouraging, or is it that of a disquieting overseer?" "How shall we meet 'the fear of darkness' in a child's life?" "Is it fair to promote the Santa Claus myth among children?" "How are the mysteries environing the advents of life and death to be interpreted to the young?" The author speaks out of a refreshing and inspiring experience with three boys of her own upbringing.

STEWART G. COLE.

The Confessions of a Puzzled Parson. CHARLES FISKE. New York: Charles Scribner's Sons. 1928. Pp. vii and 273.

BISHOP FISKE has voiced the burden of many of his colleagues in the Christian ministry. As a cleric, he has submitted the church enterprise to rather serious scrutiny. The ways of the world have penetrated the ways of the church. This commingling of forces in the name of religion does not augur well for the future of Christianity, according to the writer. Churchmen need to awaken to the fact of wordly trend within their cult and to assert themselves to reinstate the unique and focal purpose of their spiritual mission. The twofold menace within the church is commercial-

ism and professionalism. The Christian ministry has been prostituted to "welfare" and "reform" efforts. "Religion is something finer and more attractive than the blatant and vulgar substitute for it which obsesses America at the present time." He is afraid that many of his brethren are simply "super Y. M. C. A. secretaries." They forget that they occupy that superior position in God's economy whereby they convey divine grace through the sacraments and other sources to their fellow men.

The author is not so much opposed to the ideal of social reform as he is to the prevailing program that the church has instituted for that end. Such gospels as pacifism, eugenics, outlawry of war, movie reform, and the like, are for the most part half-baked theories which fail to recognize the slow and accurate methods by which human nature can be changed. The minister, rather than dabble in ephemeral projects, would do better to present the eternal principles of Christian morality and trust their power to change the manner of men's lives. As this basic transformation is accomplished, the social evils of communities and nations will be wiped out. The source of the minister's authority lies in Christ, who has "essential deity" and reveals the goodness and perfection of God.

The book contains twelve essays, including such themes as Church Unity, Companionate Marriage, and Saving Souls Through Church Suppers. Amos-like at times, the author calls out for ecclesiastical revolt against certain conditions which have arisen in our urbanized civilization and which engage most of the spokesmen of the church.

STEWART G. COLE.

Jesus on Social Institutions. SHAILER MATHEWS. New York: The Macmillan Company. 1928. Pp. 158.

THE author sets himself a twofold task: to determine Jesus' own estimate of the nature of his public ministry, and to reproduce this leader's gospel for society. Doctor Mathews finds the key to the first problem in the revolutionary psychology that had captured the imaginations of the Hebrews and in the religious experiences of the youthful Jesus. The Master answered the insurrectional desire of his people for the messiah in his own person, but he deflected their method of procedure from that of political revolt to that of social good-will. The youth's personal discovery of God had taught him that although the Kingdom of God was imminent, it must come by practising the principle of sonship to the Almighty and of love among men.

The author finds that the gospel of Jesus was neither a specific program nor a legal ethic. There was no vestige of reform measures in his

ministry. Because the experience of God as Father conditioned his view of mankind and man's need, the important fact to note is Jesus' religious *attitude* toward society. The attitude of good-will was the ethical absolute of Jesus. His own moral life was the ultimate test of the validity of this faith. In the family this attitude takes the form of happy parent-child consideration. In business relations this "moral principle" can be expressed in a variety of ways according to "men's perception of particular needs." Jesus did not agitate for a new state; rather he asked men to accept the way of love in their dealings of whatsoever kind. One is surprised to find a chapter on Jesus' attitude toward the church. "Jesus taught that love is a practical basis upon which to build human relations": this sums up his ministry.

The writer sees nothing incongruous in combining an authoritative and absolute principle of self-control in the life and teaching of Jesus with a strictly relative method of work in kingdom procedure. Programs "may differ" widely, but so long as there is "no question as to principle," the aims of the kingdom may be consummated. Thus Jesus escaped the limitations of the prevailing Hebrew religion, and although he did not intend it, introduced a superior and final faith for mankind.

This text is in some measure a restatement of the author's earlier book *The Social Teachings of Jesus,* in keeping with the aforementioned thesis.

STEWART G. COLE.

Undergraduate Instruction in Religious Education in the United States. A Cooperative Survey. WALKER M. ALDERTON, MARY W. CLAPP, JOHN B. HANNA, PAUL M. LIMBERT, RUTH E. MURPHY, KATHARINE L. RICHARDS, and Others. Introduction by GEORGE A. COE. The Religious Education Association. Monograph, No. 2. April, 1927. Pp. 94.

THIS service was accomplished by graduate students in Teachers' College, working under the direction of Professor G. A. Coe.

In his introduction, Doctor Coe suggests the importance of the document in the following words:

> The history of the movement for courses and departments of religious education, the number and the nature of the courses now given, the methods, the text-books, the institutions, their geographic and denominational distribution, even a catalogue of the teachers—all are here, and much more. Whoever writes a history of present religious education in this country will find in this little volume a chief source for our epoch.

The study revealed that one hundred seventy-two higher institutions of learning have provided for instruction in religious education.

By the term religious education in this survey we mean the theory and practise of teaching religion. It does not include courses in the Bible, Psychology, Ethics, and other related subjects unless these subjects deal definitely with the teaching of religion.

In order to appreciate the striking increase in professional interest within the last few years in the field of religious education, one should compare the findings of this survey with those in the report of The Joint Commission of the Council of Church Boards of Education and the Sunday School Council of Evangelical Denominations in 1921. The latter document was edited by A. A. Brown and published under the title "A History of Religious Education in Recent Times."

STEWART G. COLE.

The New Quest. REV. RUFUS M. JONES. New York: The Macmillan Company. 1928. Pp. 202.

THE reviewer cannot refrain from using the following gem in introducing this book of religious essays to his readers.

The effective factor (in Christian people) is . . . the formation of a rich Christlike spirit which makes them radiant and dynamic. I am inclined to think that this way of life is the noblest form of mysticism. It is the practise, often the unconscious practise, of the presence of God. I have often felt, as I have watched these rural saints, these makers of community spirit, these builders of the kingdom of love and peace, a kind of majestic awe. They seem to be lending their hands to a vaster Soul that is working through them. . . They would deny that they were mystics if you asked them. . . According to my gospel, a mystic is always practical and the more effectively practical the more truly mystical. . . I am contending that it is a mistake to assume that such lives as these are "singular" lives. The high-power life is a normal life, and such lives are more numerous than many suppose. I meet them on trains, on ocean steamers, on holiday trips, on casual walks, and, as I have said, whenever I have stayed long enough in any neighborhood that I visit to get acquainted with it. They are the outstanding evidences of Christianity. (Pp. 83, 84.)

Doctor Jones believes that all men are seekers for such eternal values as are rooted deep in our universe. Science and Philosophy in enriching our understanding of the universe assure men that there are spiritual resources adequate to satisfy the universal hunger of the human heart. Today men are registering "a new quest" for this truth that energizes and abides. It is the author's desire to encourage men in their adventure.

STEWART G. COLE.

Adventures in Visitation Evangelism. A. Earl Kernahan. New York: Fleming H. Revell Company. 1928. Pp. 125.

This text constitutes another sales manual for visitation evangelism. The author has put down in a series of brief chapters his method of Christian propaganda. He believes implicitly that should the churches of America enlist their lay forces in this enterprise, any rural community, hamlet, town, or city can be Christianized.

Stewart G. Cole.

Jesus: Seven Questions; Chapters in Reconstruction. Joseph Warschauer. Boston: Pilgrim Press. Copyright, 1928. Pp. 302. $2.50.

The significance of this volume is found in its bibliographical history. It is a reprint without any apparent changes of the work as published in London in 1908 and first copyrighted by the Pilgrim Press in 1911. All scholars and many other readers are already familiar with Doctor Warschauer's remarkable treatment of the life of Jesus. Since the book brings nothing which is new, the reason for calling attention to it grows out of the fact that the publishers have found it worth while because of the exceptional value of the book, not only to reprint, but also to take advantage of current copyright privileges. This really means that, although the work is now twenty years old, it is in urgent demand, and this new printing properly serves to emphasize once more its worth for New Testament students.

Frank Grant Lewis.

A Quiet Talk with God Each Day. J. Sherman Wallace. Philadelphia: The Judson Press. 35 cents.

A handbook of pocket size containing daily devotional readings for a year, "based upon the weekly topics prepared by the Interdenominational Young People's Commission." It is not intended to be a substitute for the Bible, but a guide to its daily use. With the topics for each day a Scripture reference is given, a helpful devotional message presented, and a definite object of prayer suggested.

Rittenhouse Neisser.

Getting Acquainted with God. R. W. Barstow. New York: The Macmillan Company. Pp. 115. Price, $1.00.

"These pages are offered to the Christian homes of America," declares the author in his "Foreword" to aid puzzled parents in "their search for the best ways by which to conserve and develop the spirit of

reverence and the sense of God and the fact of prayer in the lives of their children." Fifty topics are presented, each within the bounds of two pages and each containing a passage from the New Testament introduced by a thought from the author and followed by a prayer in harmony with it and leading up to the Lord's Prayer.

The book "is designed for use at the morning meal in families with eager, restless, questioning children between the ages of five and fifteen." Some of the topics considered are: "Learning to Pray," "True Riches," "Taming the Tongue," "Picking the Best Places," "Keeping Fit." These and the others are presented with true insight into the needs of the child and the value of the New Testament in developing his religious experience.

RITTENHOUSE NEISSER.

Snowden's Sunday School Lessons, 1929. JAMES H. SNOWDEN. New York: The Macmillan Company. 1928. Pp. 398. Price, $1.50.

THE high standard set by Doctor Snowden in the seven previous volumes of this series is maintained in the present work. The material is so well selected and ably presented that the teacher would have little to challenge him were it not for the necessity of adapting the lesson treatment to his special group.

RITTENHOUSE NEISSER.

BOOKS RECEIVED

A Romance of Old Cape May. MATILDA BUTLER HAND. Philadelphia: Dorrance and Company. $2.00.

A STORY of consuming interest, with historical setting, that will engage the readers in Philadelphia and Southern New Jersey, because of the lively local color. Its especial interest to our alumni readers of THE CROZER QUARTERLY is the fact that the author is the wife of the late Rev. Aaron Wilmon Hand, class of 1887 and pastor in Salem, Keyport, and Elizabeth, N. J.

SPENSER B. MEESER.

Why and How of Woman's Missionary Union. WILMA GENEVA BUCY. Nashville: Sunday School Board of the Southern Baptist Convention. 1928. Pp. 76.

WRITTEN by the Field Secretary of the Tennessee W. M. U. to supply the need for a Methods book dealing with practical problems in Woman's Missionary Societies.

FRANK GRANT LEWIS.

The Immortality of Man. According to the Views of the Men of the Enlightenment. GUSTAV KRÜGER. Cambridge: Harvard University Press. 1927. Pp. 39. $1.00.

THIS small but well-issued volume is the Ingersoll Lecture for 1926. The subtitle indicates the line of thought which has been followed by the eminent author, Professor of Church History in the University of Giessen. It is a suggestive survey.

FRANK GRANT LEWIS.